¶ The Epystles & Gospels, of euery Sondaye, and holy daye thorow out the hole yeare, after the Churche of England.

Cum Priuilegio ad Imprimendum solum.

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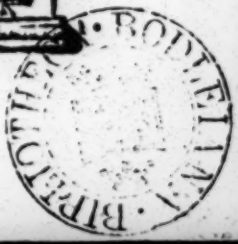

Arch. A. T. 76

¶ The fyrste Sondaye in Aduent.

The Epistle. Rom. xiii. Chap.

We nothing to any mā but this, ẏ ye loue one an other. For he that loueth another, fulfylleth the lawe. For these commaundementes. Thou shalte not commite adultry: Thou shalte not kyll: Thou shalt not steale: Thou shalte beare no false wytnesse: Thou shalte not lust: and so forth (yf ther be any other cōmaūdemēt) it is al comprehēded in this saying: nameli, loue thy neyghbour as thy selfe. Loue hurteth not his neyghbour, therfore is loue the fulfilling of the lawe. This also we know the season, howe ẏ it is tyme ẏ we shuld now awake out of slepe for now is our saluaciō nerer, then when ye beleued. The night is past, ẏ day is come nie: Let vs therfore cast away the dedes of darkenes, & let vs put on ẏ Armour of light. Let vs walke honestly, as it were in the daylyght: not in eatynge and drinkynge, nether in chamboringe & wantonnesse, nether in strife and enuying: But put ye on the Lorde Jesus Chryste. And make not prouysion for the fleshe, to fulfyl the lustes on it.

The Gospell. Math. xxi

AND when they drewe nigh to Hierusalem, and were come to Bethphage vnto moūt Oliuet then sent Jesus to disciples, saiyng vnto thē: Go in the towne that lyeth ouer agaynste you, &

anone ye shal fynd an asse boūd, & a colt wher, lose thē and bring thē vnto me. And yf any mā saye ought vnto you, say ye, ẏ Lorde hath nede of thē: & straight way he wyl let thē goo. Al this was done that it might be fulfilled, which was spoken by the prophet sayingetel ye ẏ daughter of Syon, behold, the kynge cometh vnto ẏ meke, sitting vpō an Asse and a colte, the fole of ẏ Asse vsed to the yocke. The disciples went, and did as Jesus commauuded them, & brought the Asse & a colte, & put on them theyr clothes, & set hym there on. And many of ẏ people spred theyr garmētes in the way. Other cute downe brauūches frō the trees, and strawed thē in the waye. Moreouer, the people that went before, & they that came after cryed, sayinge: Hosanna to the sonne of Dauid: Blessed is he that cometh in ẏ name of the lorde: Hosanna in the highest. And when he was com to Jerusalē, al the citie was moued, saying: who is this? And ẏ people saide this is Jesus the Prophete of Nazareth a cytē of Galile. And Jesus went into the temple of god and, cast out al them that solde and bought in the temple, & ouerthrew the tables ẏ of money chaungers, and the seates of thē that solde doues, and sayde vnto them: It is wryttē. My house shal be called the house of prayer, but ye haue made it a denne of theues.

¶ The second sonday. The Epistle. Roma. xv.

Whatsoeues

What soeuer thynges are written afore time, they ar writtē for our learning that we through paciēce and cōfort of ẏ scriptures, might haue hope. The God of paciēce & consolation, graunt you to be lyke minded one towardes another, after the ensample of chryst Jesu. That ye al agreing together, maye with one mouthe prayse god the father of oure lorde Jesus christ wherfore receaue ye one another, as christ receaued vs, to the prayse of god. And this I say, ẏ Jesus Christ was a minister of ẏ circumcisiō for the truth of God, to cōfirme the promises made vnto the fathers: And that the Gentylles myght prayse God for his mercy, as it is wrytten. For this cause I wyll prayse the emonge the Gentyles, & synge vnto thy name. And agayn he sayth: reioyce yo Gentyles wyth hys people. And agayne: Prayse the Lord al ye Gentiles, and laude him al ye nacions together And agayne Esay sayth: Ther shalbe the rote of Jesse, and he that shal rise to reygne ouer the Gentiles: In him shal the Gentiles trust. The God of hope fyl you wyth all ioye, and peace in beleuing, that ye may be riche in hope, through the power of the holy ghoste.

The Gospel. Luke. xxi.

Ther shalbe signes in the Sunne, and in the Mone, & in the sterres. And in the earth the people shall beat theyr, wyttes ende, throughe dyspayre. The Sea, and the water shall roare, and menes hartes shall fayle them for feare. And for

for lokyng after those thynges, whiche shal com on the earth. For the powers of heauen shal mo ue. And then shall they se the sone of man come in a cloude wyth power and great glory. ¶ Whē these thynges begyn to come to passe, then loke vp, and lyft vp your heades, for your redēmpti on draweth nye. And he shewed them a similitu de. Behold the figge tree, & al other trees when they shote forthe theyr buddes, ye se and know of your owne selfes, that Somer is then nye at hand. So lykewyse ye also (whē ye se these thinges come to passe) be sure þ the kyngdom of God is nye. Verely I say vnto you: this ge neration shal not passe, tyl all be fulfyll d. Hea uen and earth shall passe: but my wordes shall not passe.

¶ The thyrde Sondaye The Epistle. i. Cor. iiii.

LEt men esteme vs as the Mini ster of Christe, and Stewardes of the secretes of God. Furthermore, it is required of thee Ste wardes, þ a man be found faithful: with me it is but a very smal thynge that I should be iudged of you, either of mannes iudgmente: no I iudge not mine owne selfe. For I know nought by my selfe, yet am I not therby iustyfyed. It is the lord that iudgeth me. Therfore iudge nothing before þ time, vn til the lord come, which wyll lighten thynges þ are hid in darknes, & open þ counsailes of the hartes, and then shal euery man haue prayse of God.

The Gospell. Math. xi.

When Iham beynge in prysom, herde the workes of Chryst, he sent two of his disciples, and sayd vnto him: art thou he that shal com? or do we loke for ano ther? Jesus answered and sayd vnto thē: Go, and shewe John what ye haue heard and sene. The blind receiue their sighte, the lame walke, the lepers are clensed, and the deafe heare, the dead ar rayſed vp, & the poore receiue the glad tidinges of the gospel and happy is he that is not offended by me. And as they departed, Jesus began to say vnto ỳ people cōcerning John. What wēt ye out into the wyldernes to see? A rede that is shakē wyth the wynde? or what went ye out for to se a man clothed in softe raymente? beholde they that were softe clothyng, are in kynges houses But what wente ye out for to see? a Prophet, verely I saye vnto you, and more then a Prophete: For thys is he of whome it is wrytē, be hold, I sende my messenger before thy face, why che shall prepare thy way before the.

¶ The fourth Sonday. The Epistle. Philip. iiii.

Reioyce in the lorde alwaye, and agayne I say reioyce. Let your softenes be knowē vnto all mē: the lorde is euen at hande. Be carefull for nothing: but in all prayer and supplicatiō let your petiepon be manifest vnto God wyth geuyng of thankes. And the peace of god

(whiche passeth al vnderstandyng) kepe youre hartes & mindes through christe Jesu.

The Gospell. John.i

THys is the recorde of Jhon: when the Jewes sent prestes and Leuites from Jerusalem, to aske hym: what arte þ and he confessed and denyed not and sayd playnely, I am not Christe. And they asked hym, what then arte thou Helyas? and he sayd: I am not. Art thou that prophete? and he answered no. Then sayde they vnto hym: what art thou that we maye geue an answer vnto them that sent vs? what sayest thou of thy selfe? He sayd: I am the voyce of a crier in þ wildernes make straight the way of the lord, as sayde the Prophet Esay. And they which were sent were of the Pharises, & they asked him and sayde vnto hym: why baptisest thou then, yf thou be not Christ, nor Helias nether that prophete? Johan answered them, sayinge: I baptise with water, but there standeth one amonge you, whome ye knowe not, he it is whiche thoughe he came after me, was before me, whose sho latchet, I am not worthy to vnlose. These thinges were done at Bethabara beyond Jordane, where Jhon did baptise.

¶ The fyrste Epystle on Chrystmas day. Titum.ii.

THe grace of god, that bringethe saluacion vnto al men, hath appeared and teacheth vs, that we shulde denye vngodlynes, and worldly lustes, & that we shuld lyue soberly, & rightesuly, and godlye,

godlye, in this present worlde lokynge for that blessed hope & appearyng of ye glory of ye great God, & of our sauyour Jesu christe, which gaue him selfe for vs to redeme vs from al vnrighteousnes, and to purge vs a peculiar people vnto him selfe, feruently geuen vnto good works These thinges speake and exhorte, & rebuke wt all feruentes of commaunding. Se that no mā dispise the

The Gospell. Lucke. ii

And it chaunsed in those dayes: that ther wēt out a commaundement frō Augustus the Emperour, that al the worlde shuld be taxed. And thys taxynge was the first, and executed whē Sirenius was liue tenaunte in Siria. And euery man went into his owne citie to be taxed. And Joseph also ascende the from Galyle oute of a cytie called Nazareth into Jury, vnto the citie of Dauid, whych is called Bethleem. Because he was of thee house and linage of, Dauid, to be taxed wt marye his spoused wyfe, whyche was wyth chyld And it fortuned that while they were there, her tyme was come that she shoulde be delyuered. And she brought forth her first begotten sonne, & wrapped hym in swadeling clothes, and layd hym in a maunger, because ther was no roume for them in the Inne. And there were in the same regiō shepeherdes watchinge and kepinge theyr flocke by nyght. And lo, ye angel of ye lord stoode hard by them, & ye bryghtnes of the lorde

shone rounde about them, and they were sore afrayde. And the Angel sayde vnto them be not afrayd. For beholde, I bringe you tydynges of greate ioye, that shall come to all people: for vnto you is borne this daye in the Cytye of Dauyd a sauior, whiche is Christ the Lorde. And take this for a sygne: ye shall fynde the childe wrapped in swadlynge clothes, and layde in a maunger. And streyght waye there was wyth the Angell a multytude of heauenlye soldyers, prayssynge god, and sayynge: Glorye to God on hye, and peace on the earthe, and vnto all men a good wyll.

The seconnd Epystle on Chrystmas daye. Hebre. i.

GOD in tymes past, dyuersly and many wayes spake vnto the fathers by Prophetes: but in these laste dayes he hath spoken to vs by hys owne sonne, whome he hath made eyre of all thynges, by whome also he made the worlde. Whiche (sonne) beinge the brightnes of his glory, and the very ymage of his substaunce, rulynge all thynges wyth the worde of hys power, hathe by his owne sonne pourged oure synnes, and sytteth on the ryghte hande of the Maiestye on hyghe beyng so moch more excellente then the Angels, as he hathe by inheritaunce obtayned a more excellent name then they. For vnto whiche of the angels sayde he at any tyme: Thou arte my sonne, this daye haue I begotten the. And a gayne, I wyl be his father, and he shall be my sonne? And agayne, when he bryngeth in the fyrste begotten sonne into the worlde, he sayth: and let all the Angels of God worshyp hym. And vnto the Angels he

sayeth

sayeth: He maketh his Angels spirites, and hys mynisters a flame of fyre. But vnto the sonne he sayth thy seate (O God) shalbe for euer and euer. The scepter of thy kyngdome is a ryghte scepter. Thou hast loued ryghtousnes & hated iniquite, wherfore God euen thy God hath anoynted the with the oyle of gladnes aboue thy felowes. And thou Lord in the begynning hast layde the foundacyon of the earth: and the heauens are the workes of thy handes. They shall perysshe, but thou endurest. But they all shall waxe olde as doth a garment, and as a vesture shalt thou chaunge them, & they shall be chaunged. But thou arte euē the same, and thy yeares shall not fayle.

The Gospel. John. i.

IN the begynnynge was the worde, and the worde was with God: and God was the word. The same was in the begynnyng wyth God. All thynges were made by it, and without it was made nothynge that was made. In it was lyfe, and the lyfe was the lyghte of men, and the lyght shyned in the darkenes, and the darkenes comprehended it not. There was sent from God a man, whose name was Jhon. The same came as a witnes, to beare wytnesse of the lyghte, that all men throughe him myght beleue. He was not that lyght, but was sente to beare wytnes of the lyght. That lyghte was the true lyghte, whiche lyghteth euery man that cometh into the worlde, and the worlde was made by hym, and the worlde knowe hym not. He came amonge his owne, and his owne receyued hym not. But as manye as receyued hym, to them he gaue power to be the sonnes of God, euen them

that

that beleeued on hys name whyche were borne, not of bloude, nor of the wyll of the flesche, nor yet of the wyll of man: but of God. And the same worde became flesche and dwelte among vs: and we sawe the glory of it, as the glory of the onely begotten sonne of the father, full of grace and truth.

On. Saynt Stephins daye.

The Epistle. Act. vii.

ANd Steuen beynge full of the holy ghoste, looked vp stedfastly wyth hys eyes into heauen, and sawe the glory of God, and Jesus standynge on the ryght hande of God, and sayd, beholde, I se the heauens open, and the sonne of man standyng on the ryght hand of God. Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon him al at once, and cast hym out of the cytye and stoned hym. And the wytnesses layde downe theyr clothes at a yonge mans fete whose name was Saull. And they stoned Stephyn callynge on and sayeng: Lord Jesus, receyue my spyryte. And he kneled downe and cryed wyth a loude voyce: lord lay not thys synne to theyr charge. And when he had thus spoken he fell a slepe.

The Gospel. Math. xxiii.

BEhold, I sende vnto you Prophetes, & wyse men & scribes, & some of them ye shal kil & crucify and some of them shal ye skourge in your Synagoges, & persecute them from cytye to cyty: that vpon you maye come al the righteous bloud, which hath ben shed vpon the earth, from the bloud

of

of righteous Abel vnto ẏ bloude of zacharias the sonne of Barachias, whom ye sleio betwen the temple and the aultare. Verely I saye vnto you, all these thynges shall come vpon this generacion. O Jerusalem, Jerusalem, thou that kyllest the Prophetes and stonest them whych are sent vnto the: how often would I haue gathered thy chyldren together: euen as the henne gathereth her chickens vnder her wynges, and ye would not. Behold your house is lefte vnto you desolate. For I saye vnto you, ye shall not se me hence forthe tyll that ye say: Blessed is he that commeth in the name of the Lorde.

On. S. Jhon Euangelistes daye: The Epistle. i. Jhon. i.

That which was from the begining, which we haue hard, which we haue sene wyth our eyes, whyche we haue (?)(?)(?) looked vpon and oure handes haue handled of the word of lyfe. And the lyfe appered, and we haue sene and heare wytnes, and shewe vnto you that eternall lyfe whiche was wyth the father and appeared vnto vs. That whiche we haue sene and hearde, declare we vnto you, ẏ ye also maye haue felowshyppe wyth vs, and that oure felowshyppe maye be wyth the father and hys sonne Jesus Chryste. And this we wryte vnto you, that ye maye reioyce, and that your ioye maye be full. And this is ẏ tydinges whiche we haue hearde of hym and declare vnto you that God is lyghte, & in hym is no darkenesse at all. Yf we saye that we haue felowshyppe wyth hym and walcke in darkenesse, we lye, and do not the truthe. But and yf we walke in lyght euē as he is in lyght, then

haue

haue we felowshyppe wyth hym and the bloud of Jesus Chryste his sonne clenseth vs from al synne. Yf we saye we haue no synne, we deceyue our selues, and the trueth is not in vs. Yf we knowledge oure synnes, he is faythfull & iust to forgeue vs oure synnes, and to clense vs from all vnryghteousnes. Yf we saye we haue not synned, we make hym a lyer, and his worde is not in vs.

The Gospel. Jhon. xxi.

Jesus sayde vnto Peter folow thou me. Peter turned aboute and sawe the dyscyple whome Jesus loued folowing (which also leaned on his brest at supper and sayde: Lorde which is he that betrayeth the). When Peter therfore sawe hym, he sayde too Jesus, Lorde what shall he here do? Jesus sayde vnto hym: yf I wyll haue hym to tarye tyll I come, what is that to the? Folowe thou me. Then wente this sayenge abroade amonge the brethren, that, that Disciple shoulde not dye. Yet Jesus sayde not to hym he shall not dye: but yf I wyll that he tarye tyll I come, what is that to the. The same Disciple is he whiche testyfyeth of these thynges, and wroote these thynges, and we knowe that his testymony is true. There are also manye other thinges whyche Jesus dyd, the whiche yf they shulde be wrytten euery one, I suppose the worlde coulde not conteigne ẏ bokes that shoulde be wryttē.

On the Innocentes daye
The Epistle. Apoca. xiiii.

THis is the Boke of the generacion of Jesus Chryste, the sonne of Dauid, the sone of Abraham. Abraham begate Isaac. Isaac begatte Jacob, Jacob begatte Judas and his brethren, Judas begatte Phares, and zaram of Thamar: Phares begat Esron: Esron begat Aram: Aram begat Aminadab, Aminadab begat Naasson, Naasson begat Salmon, Salmon begat Boos of Rahab, Boos begat Obed of Ruth, Obed begat Jesse, Jesse begat Dauid the kyng, Dauid the kynge begat Salomon of her that was ꝑ wyfe of Vry, Salomon begat Roboam, Roboam begat Abia, Abia begat Asa, Asa begat Josaphat, Josaphat begat Joram, Joram begat Ozias, Ozias begat Joathan Joathan begat Achas, Achas begat Ezechias, Ezechias begatte Manasses, Manasses begat Amon, Amon begat Josias, Josias begat Leconias and his brethren, about the tyme that they were caryed awaye to Babilō. And after they wer brought to Babilon, Jeconias begat Salathyel, Salathiell begat zorobabel, zorobabel begat Abiud Abiud begat Eliachim, Eliachim begat Azor, Azor begat Sadoc, Sadoc begat Achin, Achin begat Eliud, Eliud begat Eliazar, Eliazer begatte Matthan, Matthan begatte Jacob, Jacob begat, Joseph the husband of Marye, of whome was borne Jesus, cuen he ꝑ is called Chryst, And so all the generacions from Abraham to Dauid are. xiiii. generacions. And from Dauid vnto the captiuite of Babilon, are. xiiii. generacions. And from the captiuite of Babilon vnto Chryst are. xiiii. generaciōs.

The byrth of Jesus Chryst, was on this wyse, when his mother Mary was maryed to Joseph

seph (before they came to dwell together) she was found with childe by the holy ghost. Then Joseph her husbande, because he was a righteous man, and would not put her to shame, was minded privily to depart from her. But while he thus thought, behold the aungell of the Lorde appeared vnto him in his slepe saying. Joseph thou sonne of Dauid feare not to take vnto the Mary thy wife: for that which is conceaued in her, commeth of the holye goste. She shal bring forth a sonne and ỹ shalt cal his name Jesus: for he shall saue his people frō their synnes. All this was done ỹ it might be fulfilled which was spoken of the Lord by the Prophete, sayenge: Behold a mayde shall be with childe, and shall bring forth a sonne & they shall call his name Emanuell, which, yf a man interprete, is as much as to saye as god wt vs. And Joseph assone as he awoke out of slepe, did as the Angell of the Lorde had bidden him, and he toke his wife vnto him, and knew her not till she had brought forthe her first begotten sonne, and called his name Jesus.

¶ On the circūcision of Christ The Epistle. Roma. iiii.

BLessed is ỹ man to whō the lorde will not impute synne. Came this blessednes thē vpon the vncircūcisyō, or vpon the circumcisyon also, for we saye that faith was reconed to Abrahā for righteousnes. How was it thē reconed? when he was in the circūcysyon, or when he was in the vncircumcisyon? not in tyme of circumcision, but when he was yet vncircumcised. And he receyued the signe of circūcysiō as a seale of ỹ vnrighteousnes of fayth, which he had yet beyng vncircūcised ỹ

he should be ẏ father of al thē ẏ beloue, thoughe they be not cyrcūcysed, ẏ ryghteousnes myghte be imputed to thē also, and ẏ he myght be ẏ father of circūcision, not vnto thē onelywhiche came of ẏ circūcised, but vnto thē also ẏ walke in ẏ steppes of ẏ fayth, that was in our father Abrahā, before ẏ tyme of circūcisiō. For ẏ promes ẏ he shulde be eyre of ẏ worlde, happened not to Abrahā or to hys sede thoroughe ẏ lawe but through the righteousnes of fayth. For yf they which ar of ẏ lawe be eyres, then is taythe but vayne, and the promes of none effecte.

The Gospell. Luke. ii.

And it fortuned, assone as ẏ Angelles were gone awaye frō ẏ shepardes into heauē, they sayd one to a nother, let vs go now euē vnto Bethlē, & se this thinge ẏ we heare saye is happened, which ẏ lorde hath shewed vnto vs. And they came wyth hast, and found Mary and Joseph & the babe layde in a maunger. And whē they had sene it, they published a brode ẏ sayeng which was told thē of ẏ chylde. And al they ẏ heard it, wōdered at these thingis, which were tolde thē of ẏ shephardes but Mary kept al those sayeng & pondred them in her harte. And ẏ shepardes returned praseng & lauding god for al ẏ thinges ẏ they had hard & sene, euē as it was told thē. And whē ẏ eyght daye was come, ẏ the chyld shuld be circūcised his name was called Jesus, which was named of ẏ Angel before he was cōcieued in ẏ wombe

¶ On the Epiphany. The Epystle.

Ephe. iii

For this cause, I Paule am a prisoner of Jesus Christ for you heathē, yf ye haue harde of the ministraciō of the grace of God which is gouē me to youward,

For by reuelacion shewed he the mystery vnto me as I wrote afore in fewe wordes, wherby when ye reade, ye maye vnderstande my knowlege in the mystery of Christ, whiche mystery in tymes passed was not opened vnto the sonnes of men, as it is nowe declared vnto his holy apostles and Prophetes by the spirite, that the Gentiles shoulde be inheritors also and of the same body, and partakers of the promese of Christe, by the meanes of the Gospell wherof I am made a mynister, accordyng to the gyfte of the grace of God whiche is geuen vnto me after the workynge of hys power. Unto me the leaste of all Saintes is this grace geuen, that I shuld preache amonge the Gentyles the vnsercheable ryches of Christ, and to make al men se what the felowshyppe of the mystery of the worlde, hath bene hyd in God, whiche made al thynges thorough Jesu Christe, to thyntent þ now vnto the rulers, and powers in heuenlye thynges myght be knowen by the congregacion, the manyfolde wysdome of god, accordinge to the eternall purpose which he wrought in Christ Jesu our Lord, by whom we haue boldnes and entraunce wyth the confydence which is by the fayth of hym.

The Gospell. Math. ii.

When Jesus was borne in Bethlem a cytye of Jurye in the tyme of Herode the kynge. Beholde there came wyse men frō .. .. the Easte to Jerusalem sayinge, where is he that is borne kynge of the Jewes for we haue sene his starre in the Easte, and are come to worshyppe hym. When Herode the kynge had hearde these thynges, he was troubled and all þ cytye of Jerusalem wyth hym. And whē he had gathered

gathered all the chyefe prystes and Scribes of the people to gether he demaunded of thē wher Chryst: shoulde be borne? And they sayde vnto hym at Bethleem in Jury. For thus it is writ: ten by the prophete. And thou Bethleem in the lande of Jury arte not the leaste amonge the Prynces of Juda, for out of the, there shal come vnto me the chaptayne: that shall gouerne my people Israell. Then Herode: (when he had pryuelye called the wyse men) he inquyred of them dylygentelye what tyme the starre appea: red and he bad them go to Bethleem and sayde go youre waye thether and searche dylygently for the childe. And when ye haue founde hym, bryng me worde agayne, that I maye come & worshippe hym also. When they had heard the kynge they departed, and Lo, the starre whiche they sawe in the Easte, wente before them, tyll it came and stoode ouer the place where in the chylde was, when they saw the starre they wer exceadinge glad and wente into the house, and founde the chylde wyth Mary hys mother, and fell downe flate and worshypped hym, and ope ned theyr treasures, and offered vnto hym, gyf: tes, Gold, Frankinsence and Myrre. And af: ter were warned of God in a slepe þ they shuld not goo agayne to Herode, they returned into theyr owne countrey another waye.

☞ The fyrst Sondaye after the Eipphany. The. Epistle. Ro. xii.

I Beseche you therfore brethren, by the mercyfulnes of God, that ye make your bodyes a quycke sacrifice, holy and acceptable vnto god, whyche is youre reasonable seruinge of God and fall not

not your selues lyke vnto this worlde, but be ye chaunged in your shape by the renuing of your mynde, ꝑ ye maye proue what thyng ꝑ good & acceptable & perfect wyl of God is. For I saye thorough the grace ꝑ vnto me geuen is to euery man amonge you that no man stand hyghe in his owne conceyte, more thē it becommeth hym selfe, but so iudge of hym selfe, that he be gentle and sobre, accordyng as god hath dealte to euery man the measure of fayth, for as we haue many membres in one body & al mēbres haue not one office, so beyng many, are one bodye in Chryst, & euery mā among your selue one anothers membres. The Gospel. Luke. ii.

THe father and mother of Jesus went to Jerusalē after ꝑ custome of ꝑ feast daye. And when they had fulfilled ꝑ dayes: as they returned home, the childe Jesus abode styll in Jerusalē, & his father and mother knewe not of it, but they supposyng hym to haue bene in the company: came adayes Journey and sought hym amonge theyr kynsfolcke & acquayntaunce. And when they founde hym not, they wente backe agayne to Jerusalē & sought hym. And it fortuned that after. iii. dayes, they foūd hym in ꝑ temple syttyng in ꝑ myddest of ꝑ doctores, hearyng thē & posyng thē. And al that heard him were astonyed at his vnderstanding & answers. And whē they sawe hym, they meruayled, & hys mother sayd vnto him. Sōne why hast ꝑ thus dealte wt vs? Beholde thy father & I haue sought ꝑ, sorowyng. And he sayd vnto thē, howe happened it ꝑ ye sought me, wyst ye not ꝑ I must go aboute my fathers busynes, & they vnderstode not ꝑ sayeng whiche he spake vnto thē. And he went downe wt them, & came

to

to Nazareth, and was obedyente vnto the, but hys mother kepte al these saienges together in her herte. And Jesus prospered in wysdome & age, and in fauour wyth god and man.

☞ The second Sondaye

The Epistle. Roma. xii

SEynge that we haue dyuers gyftes, accordyng to the grace that is geuen vnto vs, yf a man haue the gyft of prophesye, let hym haue it, that it be agreing to ỹ faith Let hym that hath an office wate on his office. Let hym that teacheth, take hede to hys doctryne. Let hym that exorteth geue attendaunce to his exhortacion. Yf any man geue let hym do it wyth synglenes. Let him ỹ ruleth do it wt̄ diligence. Yf any man shewe mercy, let hym do it with chearefulnesse. Let loue be with out dissimulatiō. Hate that whych is cupl, and cleue vnto that whiche is good. Be kynde one to a nother wyth brotherly loue. In geuinge honour, go one before another. Be not slouthfull in the bulines whiche ye haue in hande. Be feruēt in spyryte. Apply your selues to the tyme. Reioyce in hope. Be pacients in trybulacyon, Continue in prayer, destrybute vnto the necessitye of ỹ sayncte. Be readye to harbour Blesse them which persecute you. Blesse I saye and curse not. Be mery wyth them that are mery, wepe wt̄ the that wepe, be of lyke affectiō one towardes another. Be not hye mynded but make your selues equall to the of ỹ lower sorte.

The Gospell. John. ii.

AND the thyrde daye was ther a mariage in Cana, a cityе of Galile, and ꝑ mother of Jesus was there. And Jesus was called (and hes Disciples) vnto ꝑ mariage. And when ꝑ wyne fayled, the mother of Jesus sayd vnto him, they haue no wyne. Jesus sayde vnto her, womā, what haue I to doo wyth the? myne houre is not yet come. His mother sayd vnto ꝑ mynisters, whatsoeuer he sayeth vnto you do it. And there were standynge there syx water pottes of stone after ꝑ manner of purefyeng of ꝑ Jewes, contaynynge two or thre fyrkyns a peec. Jesus sayd vnto them fyl ꝑ waterpottes wꝺ water. And they fylled thē vp to ꝑ brymme. And he sayd vnto them drawe out nowe, and beare vnto the Gouernour of ꝑ feast And they beare it. When the ruler of the feaste had tasted the water, turned into wyne & knew not whence it was (but the mynisters whiche drewe ꝑ water knewe) he called ꝑ bridegrome & sayde vnto hym: Euery man at ꝑ beginning doth set forth good wyne, & whē men be dronke then ꝑ which is worse, but ꝑ hast kepte ꝑ good wyne vntyll nowe. This beginninge of myracles dyd Jesus in Canaye of Galyle, & shewed hys glorye, & his disciples beleued on hym.

¶ The thyrde Sondaye. The Epistle. Roma. xii.

BE not wyse in your owne opinions. Recompence to no man euell for euyll. Prouyde afore hande thynges honest, not onely before god, but also in the syght of almen. If it be possible (as moche as is in you) lyue peaceablye wꝺ all men. Derely beloued, auenge not youre selues, but rather geue place vnto wrathe

wrathe. For it is wrytten vengaūce is myne, I wyll rewarde (ath the Lord. Therfore yf thyne enemye hunger, fede hym, yf he thyrst geue hym drynke. For in so doyeng, thou shalt heape coles of fyre on hys head. Be not ouercome of euyll, but ouercome euyll wyth goodnes.

The Gospell. Math. viii.

When he was come downe frō ỹ mountaine, moch people folowed him. And beholde ther came a Leper and worshypped hym sayeng. Mayster, yf thou wylte, ỹ canst make me cleane. And Jesus put forth his hande & touched hym sayenge. I wyll be thou clensed. And Jesus sayde vnto hym, tell no mā but go & offer the gyfte (that Moses commaūded to be offered for a wytnes vnto them. And when Jesus was entred into Capernaum ther came vnto hym a Cēturyon & besought him sayeng: Maister my seruaunt lyeth at home sycke of the palsey, and is greuously payned. And Jesus sayde, when I come vnto hym I wyl heale hym. The Centurion answered & sayd, Syr I am not worthy ỹ thou shouldest come vnder my roofe, but speake ỹ worde onelye, & my seruant shalbe healed. For I also am aman, subiect to ỹ auctorite of another, & haue souldyers vnder me, & I saye to this man go, & he goeth, and to a nother man come and he commeth, & to my seruaunt do this, and he dothe it. When Jesus hearde these wordes, he maruayled and sayd to thē that folowed hym: verely I saye vnto you. I haue not founde so greate fayth in Israel. I saye vnto you, that many shall come frome the Easte & West and shal rest wt Abraham & Isaac & Jacob, in the kyngdome of heauen, but ỹ chyldren of the kyngdome shalbe cast out into vter

ker darkenes, there shalbe wepynge and gnas-
shynge of teeth. And Jesus sayde vnto the Cē-
turion. Go thy waye, and as thou beleuest, so
be it vnto the, and hys seruaunte was healed
in the selfe same houre.

¶ The. iiii. Sonday. The. Epystli. Roma. xiii.

LEt euery man submyt hym selfe vnto
the auctoryte of the hygher powers:
for ther is no power but of god. The
powers that be, are ordyned of God, whoso-
euer therefore resysteth power, resysteth the or-
dynaunce of God. But they that resyst, shal re-
ceaue to them selues damnacion. For rulers ar
not fearefull to them that do good, but to them
that do euyll, wylte thou be wyth oute feare of
the power? do wyll then, & so shalt thou be pra-
sed of the same: for he is the mynyster of god for
thy welth. But & yf thou do ẏ which is euyll,
then feare, for he beareth not the sworde for
nought, for he is the mynister of God to take
vengeaunce on them that dothe euyll, wherfore
ye must nedes obeye, not onely for feare of ven-
geaunce, but also because of cōsience, & euen for
thys cause paye ye tribute, for they are goddes
mynisters seruing for ẏ same purpose. Geue to
euery mā therfore his duetye, tribute to whome
tribut belogeth, custome to whō custome is due,
feare to whō feare belōgeth: honour to whō ho-
nour pertayneth. The Gospel. Mat. viii.

ANd whē he entred into a shyp, his disci-
ples folowid hym. And behold, ther aro-
se a great tempest in ẏ sea, in so mouch ẏ
the shyp was couered wᵗ waues, but he
was a slepe. And his disciples came to hym & a
woke

woke hym, sayenge: Master saue vs we perysshe. And he sayd vnto thē, why ar ye fearful. O ye of lyttell fayth. Thē he arose, & rebuked the wyndes, & the sea, & ther folowed a great calme. But ꝑ men maruayled sayeng, what maner of man is this, ꝑ both wyndes & sea obeye hym? And whē he was come to the other syde in the countreye of the Gergesites, there met hym. ii. possessed of deuils, whiche came out of the graues, & were oute of measure fierce, so ꝑ no man myght go by that waye. And beholde they cried out sayeng. O Jesus ꝑ sonne of God what haue we to do w̄ the, art thou come hether to tormente vs before ꝑ tyme? And there was a good waye of frō them a hearde of Swyne feedynge. So the deuyls besought hym sayeng. Yf ꝑ cast vs out, suffre vs to go into the heard of swyne. And he sayd vnto them go your wayes. Then went they oute and departed into the herde of Swine. And beholde ꝑ whole herde of Swyne was caryed hedlyng into the sea, & perysshed in ꝑ waters. Thē they ꝑ kept thē fled, & wente theyr waies into ꝑ cytye, & tolde euery thyng, & what had hapened vnto the possessed of ꝑ deuyles. And beholde ꝑ wholecy tye came oute to mete Jesus, & whē they sawe hym they besought him ꝑ he would departe out of theyr Coastes.

¶ The fyfthe Sondaye. The Epistle.

Collo. iii.

PVt vpon you as the elect of God, tender mercy, kindnes, humblenes of mynde, meknes, longe suffryng forbearyng one another, and forgeuing one another, yf any mā haue a quarell agaynst another: as chryst forgaue you, euen so do ye. Aboue al these thīges, put on loue whych is the

the bonde of perfectnes. And the peace of God, rule your hartes: to the whiche peace ye are called in one bodye. And se that ye be thankefull. Let the worde of Chryst dwell in you plenteously, wyth all wysdome. Teache and exhorte your owne selues in Psalmes and spirituall songes, syngyng wyth grace in your hartes to the lorde. And whatsoeuer ye do, in worde or dede, do all in the name of the Lorde Jesu, geuynge thankes to God the father by hym.

The Gospel. Math. xiii.

THe kyngdome of heauen is lyke vnto a man whiche sowed good sede in hys felde, but while men slept, hys enemy came and sowed tares amõg the wheate and whent his waye. But when the blade was spronge vp and had broughte forth frute, then apered the tares also. So the seruantes of the houholder came and sayde vnto hym. Syr did dest not thou sowe good sede in thy felde from whence then hath it tares? He sayde vnto thē: the enuious man hath done this. The seruantes sayde vnto hym: wylt thou then that we go and wede them vp. But he sayd nay leest while ye gather vp the tares, ye plucke also ỹ wheat wyth them, let both grow together vntyll the haruest, and in tyme of haruest I wyll saye to the reapers, gather ye fyrst the tares and bind them to gether in shewes to be brente.

The Sonday called Septuagesima. The Epistle. i. Cor. ix.

PRecyue ye not, how that they whiche rũn in a course, runne all, but one receyueth the reward. So runne that ye maye obteyne. Euery mã that proueth ma-

maysteres, abstaneth frow all thynges. And they do it to obtayne a croune that shal perysh, but we obtayne an euerlastynge croune. I ther fore so runne not, as at an vncertayne thynge. So fyght I, not as one that beateth the ayre, but I tayme my body and bryngeit into subiection, lest by any meanes it come to passe that whē I haue preached to other, I my selfe shuld be cast awaye.

The Gospel Math. xx.

THe kyngedome of heauen, is lyke vnto a man that is an housholder, whiche wente out early in the mornyng to hyre labozers into his vyneyarde. And when the agremente was made wyth the labourers foz a peny a daye, he sente them into hys vyneyarde. And he wente out aboute the thyrde houre, and sawe other stādyng ydle in the market place, and sayde vnto them Go ye also into the vyneyarde, and whatsoeuer is ryghte, I wyll geue you. And they wente theyr waye. Agayne he wente oute aboute the vi. and. ix. houre and dyd lyke wyse. And about the. xi. houre he wente oute and founde other standyng ydle and sayde vnto them, why stand ye here all the daye ydle. They sayde vnto him, because no man hath hyred vs. He sayethe vnto them go ye also into the vyneyrad, and whatsoeuer is right that shall ye receyue. So when euen was come, the lorde of the vineyard sayde vnto hys Steward, call the labozers and geue them theyr hyre, begynnynge at the laste vntyll the fyrste. And when they dyd come that came aboute. xi. houre, they receyued euery man a peny. But when the fyrst came also, they supposed that they shulde haue receyued moze, & they

lyke

lykewyse receiued euery man a penny. And when they had receiued it, they murmured agaynst the good man of the house, sayinge: these laste haue wrought but one houre, and thou haste made them equal with vs, which haue borne the burden and heate of the day. But he answered vnto one of them and sayde. Frende I do the no wrong, diddest thou not agree wyth me, for a penny? Take that thine is, and go thy way. I wyll geue vnto this laste euen as vnto the. Is it not lawfull for me to do as me lusteth wyth myne owne goodes? Is thyne eye euyll because I am good? So the laste shalbe fyrst, and the fyrst shal be laste. For many be called, but few are chosen.

The Sonday called Sexagesima.

The Epistle. ii. Cor. xi.

Y E suffre fooles gladly, seyng your selues are wyse: For ye suffre, yf a manne bryng you into bondage: yf a man deuoure: yf a man take: yf a mā exalte hym selfe: yf a man smyte you on the face. I speake as concernyng rebuke, as though we had bene weake in this behalfe. Howbeit, wherein soeuer any mā dare beholde (I speake folyshely) I dare beholde also. They are Hebrues euen so am I. They ar Israelites: Euē so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ (I speake as a fole) I am more, In labours more abounduant: In stryppes aboue measure, In prison more plenteously, in death oft, of the Iewes fyue tymes receyued I. xl. stryppes saue one. Thryse was I beaten with roddes, I was once stoned: I suffered thryse shypwrake: Nyght and daye haue I bene in the deape sea. In iorneying often: in

perils

perils of waters: in perils of robbers: in ieopardies of myne owne nation: in ieoperdyes among the Heathen: in perils in the citie: in perils in the wildernes: in perils in the sea: in perils among false brethren: in labor and trauail: in watchynges often: in honger and thyrste: in fastinges often, in colde and nakednes, besyde the thinges which outwardly happē vnto me. I am combered dayly, and do care for al cōgregations. Who is weake, & I am not weake, who is offēded, & I burne not. If I must nedes boste, I wyl boast of the thinges that concerne myne infirmities. The god and father of our lord Iesus christ, which is blessed for euermore, knoweth that I lye not.

The Gospel. Luke. viii.

When muche people were gathered togither, & were come to him out of al cities, he spake bi a similitude: The sower wēt out to sowe his seede: And as he sowed, some fel by the way side, & it was troden down, and the foules of the ayre deuoured it vp. And some fell on stones, & assone as it was spronge vp, it wythered away, because it lacked moystnes. And some fel among thornes, & the thornes sprang vp wt it, and choked it. And some fel on good ground, and sprang vp and bare fruit an hundred folde. And as he sayd these thinges, he cried: he that hath eares to heare, let hym heare. And his disciples asked him, saying: what maner of similitude is this. And he said, vnto you it is geuen to knowe the secretes of the kingdō of God: but to other by parables, that when they se, they should not see, and when they here, they shulde not vnderstande. The parables is thys: The seede is the worde of god: those that are besyde the waye, are they that heare: then

then cometh the deuyll, and taketh awaye the worde oute of theyr hartes, leste they shoulde beleue & be saued. They on the stones, are they: which when they heare receaue the word with ioye, and these haue no rotes, which for a while beleue, and in tyme of temptacyon go away. And that whych fell amonge thornes, are they whych whē they haue heard, go forth, & are choked with cares and ryches, and voluptuous lyuynge, and bryng forth no fruite. That which fel in the good grounde, are they whych with a pure and good hart heare the worde and kepe it, and bringe forth fruite, throughe pacience.

The Sondaye called Quinquagesima. The Epistle. 1. Cor. xiii.

THoughe I speake wyth tongues of men, and of Aungels. and haue no loue, I am euen as soundyng brasse, or as a trinkling Cimbal. And thoughe I coulde Prophesy, and vnderstand all secretes, and all knowledge: yea, yf I haue al faythe, so that I could moue mountaynes oute of theyr places, and yet haue no loue, I am nothyng. And thoughe I bestowe al my gooddes to fede the poore and thoughe I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothyng. Loue suffereth long, and is courteus: loue enuieth not: loue doth not froward'y, swelleth not, dealeth not dishonestly, seketh not her owne, is not prouoked to anger, thinketh none euyl, reioyseth not in iniquitie. But reioyseth in the truth, suffereth all thynges, beleueth all thynges, hopeth al thynges, endureth al thynges: Thoughe that Prophesyinge fayle, other tonges cease, or knowledge vanyche away, yet

loue

loue falleth neuer awaye. For our knowledge is vnperfect, & our prophesying is vnperfect: but when that whych is perfect is come, then that whych is vnperfecte shalbe done awaye. When I was a chylde, I spake as a chylde, I vnderstode as a childe: I ymagined as a child. But assone as I was a man, I put away chyldyshnes. Nowe we se in a glasse euē in a darke speaking: but thē shal we se face to face. Now I know vnperfectly: But then shall I knowe euen as I am knowen. Nowe abydeth fayth, hope, and loue, euen these thre: but the chiefe of these is loue.

The Gospel. Luke. xviii.

IEsus toke vnto hym the twelue, & sayed vnto them: behold, we go vp to Ierusalem, and al shalbe fulfilled, that are written by the prophetes of the sonne of mā. For he shalbe delyuered vnto the gentyls, and shalbe mocked, & dispitefully entreated & spytted on. And whē they haue scourged hym, they wyll put hym to death, and the. iii. day he shall ryse agayn. And they vnderstode none of these thynges. And this sayinge was hyd from thē, so that they perceaued not the thinges whyche were spoken, And it came to passe, that as he was come nye vnto Hiericō, a certayne blynd man sate by the hye waye syde, beggynge. And whē he herd the people passe by, he asked what it meant. And they sayde vnto him: that Iesus of Nazareth passed by. And he cried saying: Iesu thou sonne of Dauid, haue mercy vpon me. And they which went before rebuked him, that he should hold his peace, But he cried so much the more: thou sonne of Dauid haue mercy vpon me.

And Jesus stode styll and commaunded hym to be brought vnto hym. And when he was come nere, he asked hym sayenge: what wylte thou ꝑ I do vnto the? and he sayde lorde, that I may receyue my syght. And Jesus sayde vnto hym, receyue thy syght thy fayth hath saued the. And immedyatly he receaued hys syghte, and folowed hym prayseng god. And al the people whē they sawe it, gaue prayse vnto God.

¶ The fyrst day of Lent commonly called Aswednesdaye. The Epistle. Joel .ii.

TUrne you vnto me wyth al your hartes, wyth fastynge, wepinge & mournyng, rente your hertes, & not youre clothes. Turne you vnto the Lorde youre god, for he is gracious and mercyful longe suffrynge, and of greate compassyon, and redy to pardon wyckednesse. Then (no doubte) he also shall returne and forgeue, and after hys chastenynge he shall let youre increase remayne, for meate and drynke offringes vnto the lord your god. Blowe oute wyth the trompet in Syon, proclayme a fastyng, all the congregacion, gather the people together: warne the congregacion, gather the elders, bryng the chyldrē and sucklynges together. Let the brydegrome go forth of hys chamber, and the bryde oute of her closet. Let the prestes serue the Lorde, betwene the porche and the aulter, weppynge and saieng beſauorable, O Lorde, be fauorable vnto thy people, let not thyne heritage be brought to such cōfusiō, lest ꝑ heathē be lords therof wherfore should they saye among ꝑ heathē where is now theyr god. The Gospel. Mat. vi.

WHē ye fast, be not sade as ꝑ hipocrites are for they disfygure theyr faces, ꝑ it maye ap-

appeare vnto me how ꝑ they faſt. Verely I ſay vnto you, they haue theyr reward. But ꝑ whē ꝑ faſteſt anoynte thyne head, and waſhe thy face, ꝑ it appeare not vnto men, how ꝑ thou faſteſt, but vnto my father which is in ſecret, and my father whiche ſeeth in ſecrete ſhall rewarde the openly. Laye not vp for your ſelues, treaſure vpō yearth, wher ꝑ ruſt & moth doth corrupte & wher theues breake through and ſteale. But laye vp for you treaſures in heauen, wher neither ruſt nor moth doth corrupt, & wher theues do not breake through nor ſteale. For wher your treaſure is ther wyl your hartes be alſo.

The .i. Monday in Lent. The Epy. i. Cor. vi.

We as helpers exhorte you, that ye receaue not the grace of God in vayne. For he ſayeth: I haue heard the in a tyme accepted. And in the daye of ſaluation haue I ſuccoured the. Beholde, now is that accepted tyme: beholde nowe is that daye of ſaluacion. Let vs geue none accaſion of euyll, ꝑ in oure office be founde no faute, but in al thinges let vs behaue our ſelfes, as the myniſters of God: in moche pacience, in afflyccions, in neceſſities, in anguiſhes in ſtripes in priſonmentes in ſtrifes in labors in watchinges, in faſtynges, in purynes, in knowledge, in lōge ſuffringe in kyndnes, in the holye ghoſt, in loue vnfayned, in the worde of truthe, in the power of God: By the armour of ryghteouſnes, of the ryght hadde, and on the lefte: by honour and dyſhonour: by euyll reporte, and good reporte, as deceiuers, and yet true, as vnknowē and yet knowen: as dyenge, and beholde we leue, as chaſtened and not kylled, as ſorowynge and yet alwaye merye, as poore and

yet make many ryche: as hauyng nothynge, and yet possessynge all thynges.

The gospel. Mathe. iiii.

THen was Jesus led away of the spirite into wyldernesse, to be tempted of the deuyl. And when he had fasted foure dayes and foure nightes, he was at the last an hungred. And whē the tempter came to him, he sayde: If thou be the sonne of God, cōmaunde that the stones be made bread. But he answered and sayd: it is wrytten, man shal not lyue by bread only, but by euery word that proceedeth out of the mothe of god. Then the deuyl toke him vp into the holy citie, and setteth him on the pinacle of the temple, & sayde vnto him: yf thou be the sonne of god, cast thy selfe doune hedlong. For it is wrytten: he shal geue hys angels charge ouer the, and in theyr handes they shal hold the vp, lest at any tyme thou dash thy fote against a stone. And Jesus said vnto him: it is wrytten agayn. Thou shalt not tempt the Lorde thy god. Agayne, the deuyll toke hym vp into an exceedyng high Mountayne, and shewed hym al the kingdomes of the world, and the glory of them, & said vnto hym: All these wyll I geue the, yf thou wylt fal downe and worshyppe me. Then saide Jesus vnto hym: Auoyde Sathan, for it is written. Thou shalt worshyp the lorde thy God, and hym only shalte thou serue. Then the deuil leaueth him, and behold the Angelles came and ministred vnto him.

¶ The seconde Sonday. The Epistle. i. Thes. iiii.

WE beseeche you brethren, & exhorte you by the lord Jesus, that ye increase more and

more

more, euen as ye haue receyued of vs, howe ye ought to walke & to please God. For ye knowe what commaundementes we gaue you, by our Lorde Jesu Christ. For this is the wyll of god euen youre holynes that ye shulde abstayne frō fornycacion, and that euerye one of you shulde knowe howe to kepe his vessell in holynes and honoure, and not in the luste of concupiscence, as do the Heathen, whiche knowe not God, & no man oppresse and defraude hys brother in bargaynynge: because that the Lorde is the auenger of all suche thynges as we tolde you before, and testyfyed. For God hathe not called vs vnto vnclenes, but vnto holynes. He therfore that despyseth, despyseth not mā, but God, whiche hath sente his holye Spirite amonge you.

The Gospell. Math. xv.

JEsus wente thence, and departed into the coastes of Tyre and Sydon. And beholde a woman of Canaan (whiche came out of ỳ same coastes) cryed vnto hym, sayenge, Haue mercy on me, O Lorde thou sonne of Dauid: My daughter is pitiously vexed wyth a deuyll. But he answered her nothynge at all. And his Disciples came and besought hym, sayenge: Sende her awaye, for she cryeth after vs. But he answered and sayde: I am not sente but vnto ỳ lost shepe of the house of Israell. Then came she & worshypped hym, sayenge: Lorde helpe me. He answered and sayde: it is not mete to take the childrens breade, and cast it to dogges. She answered and sayde, truth Lorde the Dogges eate of the crommes, whiche fal from their Masters table. Then Jesus answered and sayde great

is thy fayth, be it vnto thee, euen as thou wilt. And hyr doughter was made whole, euē at the same tyme.

¶ The thyrde Sondaye. The Epistle. Ephe. v.

BEe you the followers of god, as deare children, & walke in loue, euē as christ loued vs, & gaue him selfe for vs an offeryng and a sacrifice of a swete sauor to god. As for fornicatiō & al vnclenes or couetousnes, let it not be onee named amonge you, as it becōmeth sainctes, or fylthynes, or folysh talking, or iesting, which are not comely, but rather geuynge of thankes. For this ye knowe, that no whoremonger, either vnclene persō, or couetous persons (whyche is a worshypper of ymages) hath any inheritaunce in the kingdom of christ, and of god. Let no man deceiue you with vaine wordes. For because of suche thinges commeth the wrath of god vpō the childrē of disobedience. Be not ye therfore compaignions of them. Ye were sometyme darkenes, but now are ye light in the lorde, walcke as children of light, for the fruit of the spirit consisteth in al goodnes, and righteousnes, & truth. Accept that, which is pleasing vnto the lord, and haue no felowshyp with the vnfruitfull workes of darkenes, but rather rebuke thē. For it is a shame euen to name those thinges whiche are done of them in secrete: but al thinges, when they are brought forth by the light, are manyfest. For whatsoeuer is manyfest, the same is light: wherfore he saith, awake thou that slepest, and stande vp from death, and christ shal gyue the lyght.

The gospel. Luke. xi.

Iesus

IEsus was castynge outs a deuyll that was dome. And when he had caste out the deuyll, the dome spake, & the people wondred. But som of them sayd: he casteth out deuyls thzough Belzebub the chyefe of the deuyls And other tempted hym, and required of him a sygne from heauen. But he knowyng their thoughtes, said vnto them: Euerye kingdome deuyded against it selfe, is desolate: and one house doth fal vpon another. Yf Sathan also be deuyded agaynst himselfe, how shal his kyngdome endure? Because ye say that I cast out deuyls thzough Belzebub If I by the helpe of Belzebub cast out deuyls, by whose helpe do your chyldzen cast them out? Therfoze shall they be youre iudges. But if I wyth the fynger of God caste out deuylles, no doubt the kingdome of God is come vpon you, whan a strong man armed watcheth his house, the thinges that he possesseth are in peace. But when a stronger then he commethe vpon hym, and ouercommeth hym, he taketh from hym all hys harnes (wherein he trusted) and deuydeth hys goodes. He that is not wyth me, is against me. And he that gathereth not wyth me, scatte-reth abzode. When the vnclane spirite is gone out of a man, he walketh thozowe dzye places sekynge rest. And when he fyndeth none, he say eth: I wyl returne agayn into my house, whence I came out. And whē he commeth, he findeth it swept and garnysshed. Then goethe he, and take to hym. vii. other spyzytes wozse then hym selfe, and they entre in and dwell there, and the ende of that man is wozse then the begynning. And it fortuned that as he spake these thynges, a certayne

woman

woman of the company lyfte vp her voyce, & sayde vnto hym: happye is the wombe that bare the, and the pappes whiche gaue the sucke. But he sayde: yea happye are they that heare ꝑ worde of God, and kepe it.

¶ The.iiii. Sondaye. The Epystle. Gala.iiii.

TEl me (ye that desyre to be vnder the lawe) do ye not heare of the lawe? For it is wrytten that Abraham had ii. sōnes, ꝑ one by a bond mayd ꝑ other by a free womā. Yea & he which was borne of ꝑ bōd womā was borne after ꝑ flesh: But he which was borne of ꝑ free womā was borne by promes: which thinges are spokē by an allegorye. For these ar two testamēntes, ꝑ one frō the mōut Sina which gendreth vnto bondage, whyche is Agar: for mounte Sina is Ager in Arabia and bordreth vp on the cytie, whiche is now called Jerusalem, and is in bondage wyth her chyldrē But Jerusalem, whiche is a boue, is free, whyche is the mother of vs all. For it is wrytten: reioyce thou baren that bearest no chyldrē: breake forth and crye, thou that trauaylest not. For the desolate hathe many mo chyldren, then she whiche hathe an husbande. Brethren we are after Isaac the chyldren of promes. But as thē he that was borne after the flesche, persecuted hym ꝑ was borne after the spirite: euen so is it nowe. Neuertheles what sayth the scripture? Put awaye the bonde woman and her sonne. For the sonne of the bond woman shall not be eyre wyth the sonne of the free woman. So then brethren, we are not chyldren of the bonde woman, but of the free woman.

The

The Gospell. John. vi.

JEsus departed ouer ꝑ sea of Galile why che is the sea of Tiberias, & a great mul tytude folowed hym because they sawe his miracles, whych he dyd on them that were dyseased. And Jesus went vp in a mountyne, and there he sate wyth his disciples. And Easter, a feast of the Jewes was nye. When Jesus lyft vp hys eyes, & sawe a great cõpany come vnto him, he sayde vnto Philip: whence shal we bye bread that these maye eate? This he said to proue him: for he him selfe knew what he woulde do. Philip answered hym. Two hũdreth peny worth of bread are not sufficiente for them, that euery man may take a litle. One of his disciples (Andrew, Symon Peters brother) said vnto him: There is a ladde here whiche hath. v. barley loaues, and two fyches: but what ar they among so many? And Jesus said make the people set downe. Ther was muche grasse in the place: so ꝑ men sate downe, in nũber aboute. v. M. And Jesus toke the bread, and when he had geuen thankes he gaue to the Disciples, and the disciples to them that were set downe: and lykewyse of the fishes, asmoche as they wolde. When they had eaten ynough he sayd vnto hys disciples: gather vp the broken meate whiche remayneth, that nothyng be loste. And they gathered it together and fylled twelue baskettes with the broken meat, of the fyue barley loues: whiche broken meat remayned vnto them that had eaten. Then those men when they had sene the myracle that Jesus dyd sayde: This is of a truethe the same Prophet that shulde come into the worlde.

¶ The syfthe Sondaye. The Epystle.
Hebre. ix

CHryst, beynge an hygh Preste of good thinges to come, came by a greater, & a more perfect tabernacle, not made wt handes, that is to saye: not of this buylding Nether by the bloude of Goates and Calues, but by hys owne bloude, he entred in once, into the holye place, and founde eternall redempciō For yf the bloude of oxen, and of goates, & the ashes of a yonge kowe, when it was sprynkeled, puryfyeth the vncleane, as touchinge the puryfieng of the flesh: Howe moche more shal ye bloude of Chryste (whiche thorough the eternal spryte offered hym selfe wythout spote to God) purge youre councience from deade workes, for to serue the lyuinge God. And for thys cause he is the mediator of the newe testament that throughe death, whiche chaunsed for ye redemption of those transgressions, that wer vnder the fyrst Testamente, they whyche are called, might receiue ye promis of eternal inheritāce

The Gospell. John. viii.

WHych of you can rebuke me of synne. Yf I saye the truth, why do ye not beleue me? he that is of God heareth Goddes word, ye therefore heare thē not, because ye are not of God. Then answered the Jewes & sayd vnto hym: saye we not well, that ye arte a Samarytan and hast the deuyll? Jesus answered: I haue not the deuyl, but I honour my father, and ye haue dishonored me. I seke not myne owne prayse. There is one that seketh & iudgeth. Verely, verely, I saye vnto you, yf a mā kepe my sayeng, he shal neuer se death. Thē sayd ye Jewes vnto hym: now know we that ye

hast

hast the dyuell. Abraham is dead, and the pro-
phetes, and ꝓ sayest: yf a man kepe my sayenge
he shall neuer tast of death. Arte ꝓ greater thē
our father Abrahā which is dead & the prophe
tes ar dead? whō makest ꝓ thy selfe? Jesus ans-
wered, yf I honour my selfe, mine honour is no
thig It is my father ꝓ honoreth me which ye say
is your God, & yet ye haue not knowē him: but
I know hym: and yf I saye: I know hym not,
I shalbe a lyer lyke vnto you. But I knowe
hym and kepe his sayenge. Youre father Abra-
ham was glad to see my daye, and he sawe it,
and reioyced. Then sayde the Jewes vnto hym
Thou arte not yet .l. yeare olde, and haste thou
sene Abraham? Jesus sayde vnto thē. Verely,
verely. I say vnto you. Ere Abrahā was borne
I am. Then toke they vp stones to caste at
hym, but Jesus hyd hym selfe, and went out of
the temple.

¶ The Sondaye nexte before Easter. The Epystle. Philip. ii.

LEt the same mynde be in you, ꝓ was
also in Chryst Jesu: whyche whē he
was in ꝓ shape of god, thoughte it
no robbery to be equal wt God: neuertheless,
he mayde hym selfe of no reputation, takynge
on hym the shape of a seruaunte, & became lyke
vnto men, and was founde in his apparell as
a man, he humbled hym selfe, and became obe-
dyēt to ꝓ death euē ꝓ death of the crosse. Wher
fore, god hath also exalted him on hygh, & geuen
him a name, which is aboue al names, ꝓ in ꝓ na
me of Jesus euery kne shuld bow both of thīgs

in hea-

heauen, and thinges in yearthe, and thinges vnder the yearth, and that all tounges ſoulde confeſſe, that Jeſu Chryſte is the Lord, vnto ꝯ prayſe of God the father.

The Goſpell. Math. xxvi.

AND it came to paſſe, whē Jeſus had fynyſhed all theſe ſayenges, he ſayde vnto his Diſcyples, ye knowe that after two dayes ſhalbe Eſter, and the ſonne of man ſhalbe deliuered ouer to be crucifyed. The aſſembled togeither the chiefe prieſtes, and the ſcribes and ꝯ elders of ꝯ people vnto ꝯ palace of the hye preſt, whiche was called Cayphas, & helde acounſel ꝯ they myght take Jeſus by ſubtelte and kyll hym. But they ſayde, not on the holye daye, leaſte there be an vproare amonge the people. When Jeſus was in Bethany, in the houſe of Simon the Leper, ther came vnto hym a woman hauinge an Alabaſter bore of precious oyntmente, & powred it on his heade, as he ſat at the boorde. But when his diſciples ſawe it they had indignacion, ſayenge: where to ſaruyth thys waſte? This oyntment myght haue bene well ſolde, and geuen to the poore. When Jeſus vnderſtod that, he ſayd vnto the wyll trouble ye ꝯ womā, For ſhe hath wrought a good worke vpon me. For ye haue the poore alwayes wyth you: but me ye ſhall not haue alwayes. And in that ſhe hathe caſte thys oyntemente on my body, ſhe dyd it to burye me. Verely I ſaye vnto you: wherſoeuer this Goſpell ſhalbe preached in all the worlde, there ſhal alſo this, that ſhe hath done be tolde for a memoriall of her. Then one of the twelfe (whyche was called Judas Iſcarioth) wente vnto the

chiefe

chiefe prestes and sayde vnto them, what wyll ye geue me and I dyll delyuer hym vnto you? And they apoynted vnto hym. xxx. peces of syluer. And from that tyme forth he sought opportunytye to betray hym. The fyrst daye of swete breade, the disciples came to Jesus, sayenge to hym: where wylte thou that we prepare for the to eate the Passeouer. And he sayde: Goo into the cytye, to suche a man, and saye vnto hym, the master sayeth my tyme is at hande, I wyll kepe my Easter by the with my disceppies. And the dysceppies dyd as Jesus had appointed the and they made ready the Passeouer. When the euen was come, he sate downe wyth the. xii. And as they dyd eate, he sayde: Verely I saye vnto you, that one of you shall betraye me. And they were exceadyng sorowfull, and began euery one of them to saye vnto hym. Lorde, is it I He answered and sayde, he that dyppeth hys hande wyth me in the dyshe, the same shall betraye me. The sonne of man truly goeth as it is wrytten of hym: but woo vnto that man by whō the sonne of man is betrayed. It had bene good for that man, yf he had neuer bene borne. Then Judas whiche betrayed hym, answered and sayde: Master it is I. He sayde vnto hym, thou hast sayde. And when they were eatynge Jesus toke breade, and when he had geuē thākes, he brake it and gaue it to the disciples, and sayde: Take, eate, this is my body. And he toke the cup, and thanked, and gaue it them, sayenge dryncke ye al of this: For this is my bloud whiche is the newe Testamente that is shed for many for the remyssion of synnes. But I saye vnto you, I wyl not dryncke hence forth of this frute of the vyne tree, vntyll that daye, when

I shall drynke yt newe wyth you in my fathers kingdome. And when they had sayd grace: they wente out vnto mounte Oliuete. Then sayde Jesus vnto them: All ye shall be offended, because of me this night. For it is wrytte, I wyll smyte the shepherde, and the shepe of the flocke shalbe scatered abrode: but after I am rysen agayne, I wyll go before you into Galyle. Peter answered and sayde vnto hym: though all men be offended because of the, yet wyll I not be offended. Jesus sayde vnto hym. Verely I saye vnto the, that in this same nyght before ỹ cocke crow, thou shalte denye me thryse. Peter sayde vnto hym, yea though I shoulde dye wt the, yet wyll I not denye the: lykewise also sayd all the disciples. Then came Jesus wyth them vnto a farme place, (whiche is called Gethsemane) and sayd vnto the disciples: Syt ye here whyle I go and prayе yonder. And he toke wyth hym Peter and the two sonnes of zebede and began to wax sorowfull and heauy. Then sayde Jesus vnto them. My soule is heauy euen vnto death. Tary ye here, and watch wyth me. And he wente a lytle farther and fell flate on his face, and prayed sayenge: O my father yf it be possyble, let this cup passe frome me: neuertheles, not as I wyll, but as thou wylte. And he came vnto the disciples and founde them a slepe, and sayde vnto Peter, what coulde ye not watche wyth me one houre, watch & prayе, that ye entre not into temptacio, the spryte is wyllynge but the flesshe is weake. He wente awaye once agayne, and prayed sayenge. O my father, yf this cup maye not passe awaye frome me except I drynke of it, thy wyll be fulfylled

And

And he came and founde them a sleye agayne, for theyr eyes were heauy. And he lefte them & went agayne and prayed the thyrde tyme, sayinge ỹ same wordes. Thē cam he to his disciples and sayd vnto them. Slepe on nowe, and take your rest. Behold the hour is at hande, and the sonne of man is betraied into the handes of sinners. Rise, let vs be going, behold he is at hand that doth betraye me. Yt while he yet spake: lo, Iudas one of the nōbre of the. xii. came, and wyth him a great multitude with swordes and staues sent from thee chefe priestes and elders of the people. But he that betrayed hym gaue them a token saying, whom soeuer I kysse, the same is he, hold him fast. And forth wyth he came to Iesus and sayd, haile Maister & kyssed him. And Iesus sayd vnto him frend, wherfore art thou come? Then came they and layde handes on Iesus, and toke him. And behold, one of thē which were wyth Iesus, stretched out his hande and drewe his sworde, and stroke a seruaunt of the hye priest, and smote of his eare. Then sayd Iesus vnto him, put vp thy sword into the sheath, for al they that take the sword, shal perish with the sworde. Thinkest thou that I cannot now pray to my father, & he shal geue me euen now, more then. xii. legions of angels. But how thē shal the scriptures be fulfylled? For thus muste it be. In that same houre sayd Iesus to the multytude: ye be come oute as it were to a theefe, wt swordes and staues, for to take me. I sate dayly wyth you teaching in the temple, and ye toke me not. But al this is done, that the scriptures of the prophetes myghte be fulfylled. Then all the disciples forsoke him, & fled. And they toke

Iesus

Jesus and led him to Caiphas the hie preist, wher the Scribes and the elders were assembled. But Peter folowed him a far of vnto the hie prestes palace: and went in, & sate with the seruaūtes to se the end. The chiefe prestes and elders, and al the coūsayl sought false witnes agaynst Jesus (for to put him to deathe) but founde none, yea when many false witnesses came, yet foūd thy none. At ỹ last came two falfe witnesses, & said: Thys felow saide, I am able to destroy the temple of god: to builde it againe in thze dayes. And the chiefe priest arose & sayd vnto him: answeresi thou nothing? whi do these beare witnes agaynst the? But Jesus held his peace. And the chefe prest answered & sayde vnto hym: I charge the by the lyuinge god, that thou tell vs, whether thou be chryste the sone of god? Jesus sayd vnto hym, ỹ haste sayd. Neuertheles, I say vnto you, here after shal ye se the sone of man sittinge on the right hād of power, & comming in the cloudes of the skye. Then the high prest rente hys clothes sayenge: he hath spoken blasphemy: what nede we of any more wytnesses? Beholde nowe ye haue hard his blasphemy: what thinke ye. They answered and sayde he is worthy to dye. Thē dyd they spite in his face, and buffetted hym w̄ fystes. And wyth the palme of theyr handes: sayeng, tell vs thou chryst, who is he that smote the. Peter sate wythout in the palace, and a damsel came to hym sayenge, thou also wast w̄ Jesus of Galyle, but he denyed before them all sayenge: I wote not what thou sayest. When he was gone out into ỹ porch, another wenche sawe hym, and sayde vnto them that were ther This felowe was also wyth Jesus of Nazareth

eeth. And agayne he denyed wyth an othe sayenge: I do not knowe the man. After awhyle came vnto hym they that stode by, and sayd vnto Peter: surely thou arte euen one of them for thy speche bewrayeth the. Then began he to curse and to sweare that he knew not the mā. And inmedyatly the cocke crew. And Peter remembred the worde of Jesus whiche sayde vnto hym: before the cocke crowe, thou shalte deny me thryse: and he wente out and wepte bytterly. When the morowyng was come, all ỹ chefe prestes and the elders of the people, held a cōsayle agaynst Jesus to put hym to deathe, and brought hym bounde and delyuered hym vnto Pontious Pilate the deputy. Then Judas, whiche had betrayed hym seynge that he was condempned, repented hym selfe, and broughte agayne the .xxx. plates of Syluer to the chefe prestes and elders, sayenge: I haue synned betrayeng the innocente bloude. And they sayde what is that to vs? se thou to that. And he cast downe the syluer plates in the temple and departed, and wente and hanged hym selfe. And the chiefe priest toke the syluer plates and said It is not lawfull for to put them into the treasure, because it is the pryce of bloude. And they toke counsail and bought with them a potters felde to bury straungers in. Wherfore the feld is called Haceldema, that is, the felde of bloude vntyll thys daye. Then was fulfylled ỹ which was spoken by Jeremy the prophet, sayenge, and they toke .xxx. syluer plates, ỹ pryce of him that was valued, whom they bought of ỹ chyldren of Israel, and gaue thē for ỹ potters felde as the Lorde appoynted me. Jesus stode before the deputie: the deputie asked him sayeng. Art

thou the kynge of the Jewes? Jesus sayde vn-
to hym, thou sayest. And when he was accused
of the hye prest and elders he answered nothig.
Then sayde Pylate vnto him: hearest thou not
howe manye wytnesses they laye agaynste the,
And he answered hym to neuer a worde: in so
muche that the deputye maruayled greatly. At
the feast the deputye was wonte to delyuer vn
to the people a prysoner, whom they wolde de-
syre, he had the a notable prysoner, called Bar-
rabas. Therfore when they were gathered to-
gether, Pilate sayde whether wyll ye that I
geue lose vnto you, Barrabas, or Jesus which
is called Chryst? For he knewe that for enuye
they had delyuered hym. Yet he was set done
to geue iudgemente, hys wyfe sente vnto hym,
sayenge: haue thou nothynge to do wyth ỹ iust
man, for I haue suffered many thynges thys
daye in my slepe because of hym. But the chife
prestes & elders persaued the people that they
shulde aske Barrabas and destroy Jesus. The
deputye answered and sayde vnto them: whe-
ther of the twayne wyll ye that I let lose vnto
you? they sayde Barrabas. Pilate sayde vnto
them, what shall I do then wyth Jesus which
is called Chryst? They all sayde vnto hym, let
hym be crucifyed. The deputy sayde what euel
hath he done? But they cryed the more sayenge
let hym be crucifyed. Yet when Pylate sawe that
he coulde preuayle nothynge, toke water and
wached hys handes before the people sayenge:
I am innocente of the bloude of thys iust per-
sonne, ye shall se: Then answered al the people
and sayde: hys bloude be on vs and on oure
chyldren. Then lette he Barrabas lose vnto
them and skourged Jesus and delyuered hym
to

to be crucifyed. Then the souldiers of the deputye toke Jesus into the common hall, and gathered vnto hym the companye: and they stripped hym, and put on hym a purple robe and platted a crowne of thornes, and put it vpon hys heade, and a rede in his ryght hande, & bowed the kne before him, and mocked hym saing Hayle kinge of the Jewes: and when they had spyte vpon hym, they toke the rede and smote hym on the heade. And after that they had mocked hym they toke the robe of him agayne, and put hys owne rayment on hym, and led hym awaye to crucifye hym. And as they came oute, they founde a man of Ciren named Symō him they compelled to beare hys crosse. And they came vnto the place, which is called Golgatha that is to saye a place of deade mens scalles, & gaue hym vineger to drinke mengled wyth gal And when he had tasted thereof, he would not drynke. When they had crucifyed hym, they parted his garmentes and dyd cast lottes: that it myght be fulfylled whiche was spoken by ỹ Prophete. They parted my garmente amonge them, and vpon my vesture dyd they cast lottes And they sate and watched hym there, and set vp ouer hys heade the cause of his death, written: this is Jesus the kynge of ỹ Jewes. There were there two theues crucified wyth him one on the ryghte hande and another on the lefte. They that passed by, reuyled hym waggynge theyr heades, and sayenge, thou that destroyest the temple of God, and dyddest buylde it in thre dayes, saue thy selfe. If thou be the sonne of God, come downe frome the crosse.

Lykewyse also the hyghe Prystes mockynge hym wythe thee Scribes and elders, sayde:

be saued other, hym selfe he can not saue. Yf he be the king of Israel, let him now come downe from the crosse, and we wyll beleue hym. He trusted in God, let hym delyuer hym now, yf he wyll haue hym, for he sayde: I am the sonne of God. The theues also, whiche were crucifyed wyth hym, cast the same in hys teeth. From the. vi. houre was ther darkenes ouer all the lande, vntyll the nynth houre. Jesus cryed wt a loude voice sayenge. Ely, Ely, lamasabathany, that is to saie: My God, my God, why hast thou forsaken me? Some of them that stod ther when they hearde ẏ, sayde: Thys man calleth for Helyas. And strayght waye, one of them ran and toke a sponge, and when he hade fylled it full of vineger, he put it on a rede, and gaue hym to drynke. Othere sayde let be, let vs se whether Helyas wyll come, and delyuer hym. Jesus, when he had cryed agayne wyth a loude voyce, yelded vp the ghoste. And beholde the vayle of the temple dyd rent in two partes from the topte to the botome, and the yearthe dyd quake and the stones rente, and graues did open, and manye bodyes of saynctes whyche slepte, arose and wente oute of the graues after hys resurrection, and came into the holy citye, and appeared vnto many. When the Centurion, and they that were wyth hym watching Jesus, sawe the earth quake, and those thinges whiche happened, they feared greatly sayenge: Truly thys was the sonne of God. And manye wonen were there, beholdynge hym a farre of, whiche folowed Jesus from Galyle, mynistrig vnto hym, Emonge whiche was Mary Magdalene, and Mary the mother of James, and Joses, and the mother of zebedes chyldren.

The

The Mondaye before Easter
The Epistle Esaye.lxiii.

What is he that cometh from Edom with red colored clothes of Bosra? whiche is soo costelye clothe, and commeth in, so myghtely wyth al hys strength. I am he that teacheth ryghteousnesse, and am of power to helpe. Wherefore then is thy clothinge red & thy raymente lyke hys, that treadeth in ẏ wine presse? I haue troden the pryss: my selfe alone, and of all the people ther is not one wyth me. Thus wyll I treade downe myne enemyes in my wroth, and sette my fete vpō them in myne indygnacion. And theyr bloude shall be spring my clothes, and so wyll I stayne my ramente. For the daye of vengeaunce is assyned in my harte, and the yeare when my people shalbe delyuered, is come. I loked aboute me, and there was no man to shewe me any helpe. I marualed that no man helde me vp. Then I helde me by myne owne arme, and my feruentnes susteyned me. And thus wyll I treade downe ẏ people in my wrathe, and hathe them in my displesure, and vpon the yearth, wyll I laye theyr strengthe, I wyll declare the goodnes of the Lorde for all that he hath geuen vs, for ẏ great good ẏ he had done for Israell: which he hathe geuen them of hys owne fauoure, accordyng to the multytude of hys louynge kyndenesse. For he sayde: these no doubte are my people and no shrynkynge chyldren, and so he was theyr saue oure in theyr troubles, he was also troubled wt them, and the Aungell that went forthe frome

hys presence, delyuered them. Of verye loue & kyndenesse, that he had vnto them, he redemed them. He hathe borne them, and caried them vp euer sence the worlde begane. But after they prouoked hym to wrathe, and vexed hys holye mynde, he was their enemye, and fought against them, hym selfe. Yet remembred Israell the old tyme of Moyses and hys people, sayeng, wher is he that brought the from the water of the sea wyth them that fede hys shepe? wher is he that hathe geuen his holye spirite among them. He led them by the ryghte hand of Moyses, wyth hys glorious arme: deuyding the water before them (whereby he gat hym selfe an euerlastyng name) he led them in the depe as an horse is led in the playne that they shulde not stumble, as a tame beast goeth in the felde: and the breath geuen of God geueth him rest. Thus (O GOD) haste thou led thy people, to make thy selfe a glorious name wyth all. Loke downe then frō heauen and beholde the dwellynge place of thy sanctuarye, and thy glory. Howe is it that thy gelousy, thy strength, the multitude of thy mercies, and thy louinge kindnes wyll not be entreated of vs? yet arte thou oure father. For Abraham knoweth vs not, neyther is Israel acquaynted wyth vs: But thou Lorde arte oure father, and redemer, and thy name is euerlastynge. O Lorde wherfore hast thou led vs oute of thy waye? wherfore hast thou hardened oure hartes, that we feare the not? Be at one wyth vs agayne for thy seruauntes sake, and for the generacion of thyne heritage. The people haue had but a lytle of thy Sanctuarye in possessyon, for oure enemyes haue troden downe the holye place. And we were then from the begin-

nynge,

synge, when thou waste not they? Lorde, for they haue not called vpon thy name.

The Gospell. Marke. xiiii.

Fter two dayes was Easter, and the dayes of swete breade. And the hye prestes & the scribes sought howe they myghte take hym by crafte, & put hym to deathe. But they sayde, not in the feaste daye, leaste any busynes aryse amonge the people. And when he was in Bethania in the house of Symon the Leper, euē as he sate at meate, there came a woman hauynge an Alablaster bore of oyntemente called Narde, that was pure and costelye: and she brake the bore and powred it vpon his heade. And there were some that were not contents wythin thē selues, and sayd: what nede thys waste of oyntemente? for it might haue bene soulde, for more than .ccc. pence, and haue bene geuen vnto the poore. And they grudged agaynst her. And Jesus sayde: lette her alone, why trouble ye her? she hathe done a good worke on me: For ye haue poore wyth you alwayes: And when soeuer ye wyl, ye maye do them good, but me haue you not alwayes. She hath done that she could, she came afore hande to anoynte my bodye to the burynge. Verely I saye vnto you: whersoeuer thys Gospell shalbe preached throughout the whole worlde, this also ỳ she hath done shalbe rehearsed in remembraunce of her. And Judas Iscarioth, one of the twelue wente awaye vnto the hye Priest, to betraye hym vnto them When they hearde, that they were glade, and

promi-

promysed that they would geue hym money. And he sought howe he might conueniently betraye hym. And the fyrste daye of swete breade, (when they offered the Passeouer) his disciples sayde vnto him: where wylte thou that we goo and prepare, that thou mayste eate the Passeouer? And he sent forth two of his disciples, and sayd vnto them: Go ye into the Citie, and there shall mete you a man bearyng a pytcher of water, folowe hym. And whether soeuer he goeth in, saye ye vnto the good man of the house the Master sayth: wher is the gest chamber, wher I shal eate ỹ Passeouer with my disciples? And he wyll shewe you a greate parloure, paued and prepared: there make ready for vs. And his disciples went forth and came into the cytye, and founde as he had sayd vnto them: and they made ready the passeouer. And when it was nowe euentyde, he came with the twelue. And as they sate at bourde, and dyd eate, Jesus sayd, verely I saye vnto you: one of you that eatethe wythe me, shal betraye me. And they beganne to be sory, and to saye to him: one by one is it I? And another sayde: is it I? He aunswered and sayd vnto them: it is one of the twelue, euen he that dyppeth wyth me in the platter. The sonne of man truely goeth as it is wrytten of him, but wo to that man by whome the sonne of mā is betrayed: good were it for that man, if he had neuer bene borne. And as they dyd eate, Jesus toke breade, and when he had geuen thanckes, he brake it, and gaue it to them and sayde: Take, eate, this is my body. And he toke the cuppe, and when he had geuen thanckes, he toke it to theym, and they all dranke of it. And he sayde vnto theym: This is my bloude of the new Te-

stamente whyche is shedde for manye. Verelye I saye vnto you, I wyll dryncke nomore of the fruyte of thee vyne, vntyll that daye I drynke it newe in the kyngedome of God. And when they had saide grace, they went out to ẏ mounte Olyuete. And Jesus sayde vnto them: all ye shall be offended because of me thys nyghte. For it is wrytten, I shall smyte the shepeherde, and the shepe shalbe scattered: But after, that I am rysen agayne, I wyl go into Galile before you, Peter sayde vnto hym: and thoughe all men be offended, yet wyll I not I. And Jesus sayde vnto hym: verely, I saye vnto thee, that this daye euen in thys nyghte, before the cocke crowe twyse, thou shalte denye me three tymes. But he spake more vehemently, no yf I should daye wyth the, I wyll not denye the. Lykewise also sayde they all. And they came into a place, whyche was named Gethsemany, and he sayde to hys Disciples, sytte ye here whyle I goo asyde and praye. And he toke wythe hym, Peter and James, and John, and began to ware abashed, and to be in an agony, and sayd vnto thē. My soule is heauy, euen vnto the deathe tarye ye here, and watche. And he wente forth alytle, and fel, downe flatte on the grounde, and prayed: That, yf it were possyble, the houre myghte passe from hym. And he sayde: Abba father, all thinges are possyble vnto the, take awaye thys cuppe from me: neuerthelesse, not that I wyll, but that thou wylte be done. And he came and founde them slepynge, and sayde to Peter, Symon slepest thou? Couldest thou not watche one houre? watche ye and praye, least ye enter into temptacyon, the spyrite truly is readye, but the fleshe is weake. And againe he went asyde and

prayed

prayed, and spake the same wordes. And he re-
tourned and founde them a sleape agayne, for
theyr eyes were heauye, nether wyste they what
to answere hym. And he came the thyrde tyme,
and sayde vnto them: Sleye henceforth, and ta-
ke youre ease, it is ynogh, the houre is come, be-
holde the sonne of man is betrayed into the han
des of synners: ryse vp, lette vs goo, lo, he that
betrayeth me is at hande. And immediatly why
le he yet spake cometh Judas (whiche was one
of the twelue) and wyth hym a greate nomber
of people, with swordes and staues, frome the
hye pryestes and Screbes, and Elders. And he
that betraied hym, hadde geuen them a generall
token sayinge: who soeuer I do kysse, the same
is he: take hym and leade hym awaye warelye.
And assone as he was come, he goeth strayghte
way to him, and saith vnto him: Maister May
ster, and kyssed hym: And they layed theyr han-
des on him, and toke him. And one of them
that stode by, drewe oute a sworde, and smote a
seruaunte of the hye Pryestes, and cutte of hys
eare. And Jesus answered and said vnto them:
ye be come oute as vnto a thiefe, wyth swordes
and staues, for to take me. I was dayely wyth
you in the temple teachyng, and ye toke me not:
but these thynges come to passe, that the Scrip
tures shoulde be fulfylled. And they al forsoke
hym, and ranne awaye. And there folowed hym
a certayne younge man, clothed in lynnen vpon
the bare, and the younge men caughte hym, and
he lefte his lynnen garment, and fled from them
naked. And they led Jesus awaye to the hieste
pryest of all, and wyth him came al the hye prie-
stes, and the elders and the Scrybes. And Pe-
ter folowed him a greate waye of, euen tyll he
was

was come into the palace of the hyghe Prieste, and he sate wyth the seruauntes, and warmed hym selfe at the fyre. And the hye priestes and al the counsayle sought for wytnesse agaynste Jesus, to put him to death, and founde none, for many bare false witnesse agaynst hym, but ther witnesses agreed not togeather. And there arose certayne & broughte false witnes against him sayeng, we hearde him saye, I wyl destroye this temple that is made with handes, and wythin thre dayes I wyll buylde another, made withoute handes. But yet theyr witnesses agred not together. And the hye Prest stode vp among thē & asked Jesus saieng, answered ẏ nothīg, How is it ẏ these beare wytnes agaynste ẏ, But he helde his peace & answered nothing. Againe the hye priest asked him, and sayde vnto hym, art ẏ Christ ẏ son of ẏ blessed, And Jesus sayd, I am And ye shal se ẏ son of man syttinge on ẏ right hand of power, & cōyng in ẏ cloudes of heauen. Thē ẏ highe prest rent his clothes, & said what nede we anye further of witnes? ye haue harde blasphemy, what thynke ye? And they all condempned him to be worthy of death. And some began to spitte at hym, and to couer his face, & to beate him with fystes, and to saye vnto hym areade, and the saruantes buffited him on the face. And as Peter was beneth in the palace, there came one of the wenches of the hye pryest, and when she sawe Peter warminge him selfe, she loked on hym and sayd wast not thou also with Jesus of Nazareth? And he denied, saieng I knowe him not, neyther wote I what thou sayest, And he wente oute into the porche, and the cocke crewe. And the damosell (when she sawe hym) began agayne to saye to them that

stode

stode by, this is one of them. And anone after they that stode by, sayde agayne vnto Peter, surely, thou arte one of them, for thou arte of Galyle, and thy speche agreeth therto. But he beganne to curse and sweare, sayeng: I know not this man of whome ye speake. And agayne the cocke crewe, and Peter remembred ꝑ worde that Jesus had sayde vnto hym. Before the Cocke crowe twyse, thou shalte denye me thre tymes. And he began to wepe.

The Tuesdaye before Easter.

The Epystle. Esaye. i.

The Lord God hathe opened my eare therfore can I not saye naye, neither wyth drawe my selfe. But I offer me backe vnto the smyters, and my chekes to the nippers, I turne not my face from shame, and spyttynge, and the Lorde God shall helpe me. Therefore shall I not be confounded. I have hardened my face lyke flynt stone, for I am sure that I shall not come to confucion. He is at hande that iustyfyethe me, who wyll then go to lawe wyth me? Let vs stande one agaynst an other: yf there be any that wyll reason wyth me, let hym come here forth vnto me. Beholde, the lord god ſtādeth by me, what is he then ꝑ cane cōdempne me? Lo they shalbe al lyke as an olde clothe, ꝑ moth shal eate thē vp. Therfore who so feareth ꝑ Lord amonge you, let hym heare ꝑ voyce of hys seruaunte. Who so walkethe in darckenes and no lyghte shyneth vppon hym, lette hym put hys truste in the name of ꝑ Lorde and holde hym vp by hys God: but take hede, ye all kyndle a fyre of the wrayth of God, and steare vp the coales, walke on in the glysterynge

of

of youre owne fyre and in the coales ꝑ ye haue kyndeled. This commeth vnto you frome my handes, namely that ye shall lepe in sorowe.

The Gospell. Mathe. xv

AND a none in the daunnyng, ꝑ hyghe preestes held a counsayl wyth ꝑ Elders and Scrybes, & the whole congregacion, and bounde Jesus and led hym awaye and delyuered hym to Pylate. And Pylate asked hym, arte thou the kynge of the Jewes? And he answered and sayde to hym: thou sayeste it. And the hye preestes accused hym of manye thynges. So Pylate asked hym a gaine sayeng, answerest thou nothyng? Behold how many thynges they laye to thy charge. Jesus yet answered nothynge, so that Pylate maruayled. At that feast Pylate dyd delyuer vnto them a prysoner, whome soeuer they would desyre. And there was one that was named Barrabas, whiche laye bounde wyth them ꝑ made insurrection: he had commytted murther. And the people called vnto him, and began to desire hym that he would do accordyng as he had euer done vnto them. Pylate answered them sayenge: wyll ye that I let loose vnto you the kinge of the Jewes? For he knewe ꝑ the highe Prestes had deliuered him of enuye. But the highe preastes moued the people that he should rather delyuer Barrabas vnto them. Pylate answered agayne, and sayde vnto them, what wyl ye that I then do vnto hym, whome ye call the kynge of the Jewes? And they cryed agayne, crucifye hym. Pylate sayde vnto them what euell hathe he done? And they cryed the more feruentelye, crucyfye hym. And so Pylate wyllyngly to content the people, let loose Barrabas

vnto

vnto them and delyuered vp Jesus (when he had scourged hym) for to be crucifyed. And the souldiors led hym awaye into the common hal and called together the whole multitude, and they clothed hym wyth purple, and they platted a crowne of thornes, and crowned hym w all, and began to salute hym: Hayle kynge of ỹ Jewes. And they smote hym on the head with a rede, and dyd spytte vpon hym, and bowed theyr knees, and worshypped hym. And when they had mocked hym, they toke the purple of hym, and put his owne clothes on hym, & lede hym oute to crucifye him. And they compelled one that passed by, called Symon of Cyrene, (the father of Alexander and Rufus) whyche came out of the felde to beare hys crosse. And they brought hym to a place named Golgatha, whiche yf a man interpret, it is ỹ place of dead mens sculles, & they gaue him to drynke wyne myngled wyth Myrre, but he receaued it not. And when they had crucifyed hym, they parted his garmentes, castinge lottes vpon thē what euery man shoulde take. And it was a bout the thyrde houre, and they crucifyed hym. And the tytle of hys cause was written. The kynge of of the Jewes. And they crucifyed with him .ii. theues: the one on the tyght hande, and the other on his lefte. And the Scripture was fulfylled, whiche saieth he was counted amonge the wycked. And they that wente by, rayled on him waggynge theyr heades and sayenge: a wretche thou that destroyest the temple, and buildest it agayne in .iii. dayes: saue thy selfe, and come downe from the crosse. Like wyse also mocked hym the hye prestes amonge thē selues with Scribes, and sayde: he saued other

men

men, hym selfe he can not saue. Let Christ the kinge of Israel descende nowe frome the crosse that we maye se, and b leue. And they that were crucyfyed wyth hym, checked hym also. And whē the syxte houre was come, darkenes arose ouer all the earthe, vntyll ỳ nynthe houre: at ỳ nynthe houre Jesus cryed w a loude voyce, sayenge: Eloy, Eloy, lamasabathany? which is (yf one interpzete it) my God my God, why hast thou forsaken me? And some of them that stode by, when they heardc that, sayde behelde he calleth for Helias. And one ran and filled a sponge full of veneger, and put it on a rede, & gaue hym to drinke sayenge: let hym alone let vs se whether Helias will come and take him downe. But Jesus cryed wyth a loude voyce and gaue vp the ghost. And the vayle of the temple rent in .ii. peces frome the toppe to the bottome. And when the Centurion, which stod before him, saw that he so cryed, and gaue vp ỳ ghost, he sayd, truely this man was ỳ sonne of God. There were also womē a good waye of beholding him, among whō was Mary Magdalē, & Mary ỳ mother of James ỳ lytle, & of Joses, Mary Salome, which also whē he was in Galyle had folowed hym, & mynistered vnto him, & many other womē which came vp w̄ him to Jerusalē. And nowe when euen was come, because it was the daye of prepareynge, ỳ goeth before the Sabboth, Joseph of the cyte of Aramathia a noble counsaler, whiche also loked for the kyngdome of God, came and wente in boldelye vnto Pylate, and begged of hym the bodye of Jesu. And Pylate maruayled that he was alredye dead, and called vnto hym ỳ Centu-

tution and asked of hym, whether he had bene any whyle dead. And when he knewe the truth of the Centurion, he gaue the body to Joseph. And he bought a linnen clothe, and tok hym downe, and wrapped hym in the lynnen clothe and layed hym in a sepulchre, that was hewen oute of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene and Mary Joses behelde where he was layde.

Wednesdaye before Easter.

The. Epistle. Hebre. ix,

Where as is a Testamente, ther must also of necessytye, be the deathe of hym that maketh the Testamente. For the Testamente taketh auethoryte, when men are deade: For it is yet of no value, as longe as he ẏ maketh the Testamente is a lyue, for which cause also, neyther the fyrste Testament was ordeyned wythout bloude. For when Moyses hade declared all the commaundementes to all thee people accordynge to the lawe he toke ẏ bloud of Eaues and of Gotes, wyth water, and purple woll, and Isope, and sprymckeled bothe ẏ boke and all the people, sayenge this is the bloude of the Testamente, whiche God hathe appoynted vnto you. Moreouer sprinckeled ẏ Tabernacle wyth bloude also, and all the mynysteryenge vesselles. And almoste all thyngs are by the lawe purged wyth bloude, and with oute sheddynge of bloude is no remyssyon. It is neade then that the simylitude of heauenlye thynges, be purifyed wyth suche thinges, but ẏ the heauenly thynges them selfes, be puryfyed wyth better sacryfyces then are those. For Chryste is not entred in to the holye places ẏ

are

ae made with handes (whiche are symilitudes of true thinges) but is entered into very heauen, for to appeare nowe in the syghte of god for vs: not to offre hym selfe often, as thee hye Priest entereth into the holy place, euery yeare wyth straunge bloud, for then must he haue often suffered sence the worlde began. But now in the ende of ỳ worlde, hath he appeared once to put synne to flyghte by the offerynge vp of hym selfe. And as it is appoynted vnto al men that they shall once dye, and then commeth the iudgement: euē so Christ was once offered, to take awaye the synnes of manye, & vnto them that loke for him, shal he appeare agayne with out synne vnto saluation.

The Gospel. Luke. xxii.

The feast of swete bread drewe nye, whiche is called Easter, and ỳ highe Priestes, and Scribes soughte how they myght kyl hym, for they feared the people Then entered Sathan into Judas, whose sir name was Iscariothe, whiche was of the nom ber, of the twelue. and he wente hys waye and commaned wyth the hye priestes, and officers howe he myghte betraye hym vnto them. And they were gladde, and promysed to geue hym moneye. And he consented, and soughte opor tunyte to betraye hym vnto them, when ỳ peo ple were awaye. Then came thee day of swete bread, when of necessytye, Passeouer muste be offered. And he sente Peter, and John, saying Goo, and prepare vs the Passeouer that we maye eate. They sayde vnto hym: where wylte thou that we prepare? And he sayd vnto them beholde, when ye enter into ỳ Cytie, there shal a manne mete you, bearynge a pytcher of wa-

turion and asked of hym, whether he had bene any whyle dead. And when he knewe the truth of the Centurion, he gaue the body to Joseph. And he bought a linnen clothe, and tok hym downe, and wrapped hym in the lynnen clothe and layed hym in a sepulchre, that was hewen oute of a rocke, and rolled a stone before the dooze of the sepulchre. And Mary Magdalene and Mary Joses beheldē where he was layde.

Wednesdaye before Easter.

The. Epistle. Hebre. ix.

Where as is a Testamente, ther must also of neccssytye, be the deathe of hym that maketh the Testamente. For the Testamente taketh authorite, when men are deade: For it is yet of no value, as longe as he ꝑ maketh the Testamente is a lyue, for which cause also, neyther the fyrste Testament was ordeyned wythout bloude. For when Moyses hade declared all the commaundementes to all thee people accordynge to the lawe he toke ꝑ bloud of Caues and of Gotes, wyth water, and purple woll, and Isope, and sprynckeled bothe ꝑ boke and all the people, sayenge this is the bloude of the Testamente, whiche God hathe appoynted vnto you. Moreouer sprinckeled ꝑ Tabernacle wyth bloude also, and all the mynysteryenge vessclles. And almoste all thynges are by the lawe purged wyth bloude, and with oute sheddynge of bloude is no remyssyon. It is neade then that the sūplitude of heauenlye thynges, be purifyed wyth suche thinges, but ꝑ the heauenly thynges themselfes, be purifyed wyth better sacrifyces then are those. For Chryste is not entred in to the holye places ꝑ

are

ae made with handes (whiche are symilitudes of true thinges) but is entered into very heauen, for to appeare nowe in the syghte of god for vs: not to offre hym selfe often, as thee hye Priest entereth into the holy place, euery yeare wyth straunge bloud, for then must he haue often suffered sence the worlde began. But now in the ende of ỳ worlde, hath he appeared once to put synne to flyghte by the offerynge vp of hym selfe. And as it is appoynted vnto al men that they shall once dye, and then commeth the iudgement: euē so Christ was once offered, to take awaye the synnes of manye, & vnto them that loke for him, shal he appeare agayne with out synne vnto saluation.

The Gospel. Luke. xxii.

The feast of swete bread drewe nye, whiche is called Easter, and ỳ highe Priestes, and Scribes soughte how they myght kyl hym, for they feared the people Then entered Sathan into Judas, whose sir name was Iscariothe, whiche was of the nom ber, of the twelue. and he wente hys waye and commaned wyth the hye priestes, and officers howe he myghte betraye hym, vnto them. And they were gladde, and promysed to geue hym moneye. And he consented, and soughte opor tunyte to betraye hym vnto them, when ỳ peo ple were awaye. Then came thee day of swete bread, when of necessytye, Passeouer muste be offered. And he sente Peter, and John, saying Goo, and prepare vs the Passeouer that we maye eate. They sayde vnto hym: where wylte thou that we prepare? And he sayd vnto them beholde, when ye enter into ỳ Cytie, there shal a manne mete you, bearynge a pytcher of wa-

ter, him folowe into thee same house that he entereth in, and ye shall saye vnto thee good man of the house: thee Master saythe vnto thee: Where is thee geste chambre, where I shall eate the Passeouer wyth my disciples? And he shal shewe you a great Parlor paued: ther make readdye. And they wente, and founde as he hadde sayd vnto theym, and they made readye the Passeouer. And when the houre was come, he sate downe, & the twelue Apostles wyth hym. And he sayde vnto them. I haue inwardely desyred to eate thys Passeouer wyth you, before that I suffer. For I saye vnto you: hence forthe I wyll not eate of it anye more, vntyll it be fulfylled in the kyngdom of God. And he toke thee cuppe, & gaue thankes, and sayde: Take thys and deuyde it amonge you. For I saye vnto you: I wyll not drincke of thee fruyte of thee vyne, vntyll the kyngdome of god com. And he toke bread, and when he hadde geuen thankes, he brake it, and gaue vnto them sayinge: Thys is my bodye, which is geue for you. Thys do in the remembraunce of me. Lykewyse also when he had supped, he toke the cuppe sayinge: Thys cup is the newe testamente in my bloude, whyche is shed for you, yet beholde, the hande of him that betrayethe me, is wythe me on the table. And truly the sonne of man goeth as it is appoynted: but wo vnto that man, by whome he is betrayed. And they began too enquyre amonge them selues, whyche of them it was, that shoulde do it.

And there was a stryfe amonge them, whyche of them shoulde seme too be greateste. And he sayde vnto them: the Kinges of nations reygne

gne ouer the, & they that haue auctoryte vpon them, are called gracious lordes: but ye shall not be so. But he that is greatest amonge you, shalbe as the yonger, and he that is chefe, shalbe as he that doeth ministre. For whether is greater, he that sytteth at meate, or he that serueth? Is not he that sytteth at meate? But I am amonge you, as he that ministreth. Ye are they whyche haue bydden wyth me in my temptacyons. And I appoynt vnto you a kyngdome, as my father hathe appoynted to me, that ye maye eate and drynke at my table, in my kyngdome, and sytte on seates, iudgynge thre twelue trybes of Israell. And the Lorde sayde: Symon, Symon, beholde, Sathan hath desyred to syfte you, as it were wheate: but I haue prayed for the, that thy fayth fayle not. And when thou arte conuerted, strengthe thy brethren. And he sayde vnto hym: Lorde I am ready to go with thee into prison, and to death. And he sayde: I tell the Peter, the cock shall not crowe thys daye, tyll thou haue thryse denyed that thou knoweste me. And he sayde vnto the whē I sent you without wallet, and scrip, and shoes, lacked ye any thyng? And they sayd: noo. Then sayde he vnto them: but nowe he that hathe a wallette, lete hym take it vp, & lyke wyse hys scryppe. And he that hathe no swoorde, let hym sell hys coate, & bye one. For I say vnto you, that yet the same, whyche is wrytten, must be perfourmed in me: euē amonge thee wycked was he reputed: for those thynges whych are wrytten of me haue an ende. And they sayd: Lorde, beholde, here are twoo swoordes: & he sayde vnto

them: it is inoughe. And he came out and went (as he was wonte) to mounte Olyuete. And the dyscyples folowed hym. And when he came to thee place, he sayde vnto them: praye leste ye fall into temptacyon. And he gat hym selfe frō them aboute a stones cast, and kneled downe, & prayed saying, father if ye wilt remoue this cup frō me: neuertheles, not my wyll, but thyne be fulfylled. And ther appered an Angel vnto him from heauen, comforting hym. And he was in an agony and prayed the longer: and hys swet was lyke droppes of bloude, trycklyng downe to the ground. And when he rose from prayer, and was come to hys dycyples, he found them slepynge for heuynes, and he sayde vnto them, why slepe ye? Ryse and praye, leste ye fall into temptacyon. Whyle he yet spake, beholde ther came a cōpany, and he that was called Judas, one of thee. xii. wente before them, and preased nye vnto Jesus, to kysse hym. But Jesus said vnto hym: Judas, betrayeste thou the sonne of man with a kysse? when they which were aboute hym, sawe what woulde folowe, they sayde vnto hym: Lord shal we smyt with the sword? And one of them smote a seruaunte of thee hye priestes, and stroke of hys ryghte eare. Jesus aunswered & sayde: suffre ye thus farre forthe, And when he touched hys eare, he healed hym Then Jesus sayd vnto thee hye pryestes, and rulers of the temple, and the elders, whyche were come to hym: ye be come oute as vnto a thefe, wyth swordes and staues, when I was dayly wyth you in the temple, ye stretched forthe no handes agaynste me, but thys is euen youre verye houre, and the power of darckenesse.

Then

Then toke they hym and led hym, and brought hym to the hye prestes house. But Peter folowed a farre of. And when they had kyndled a fyre in the myddes of thee palace, and were set downe together: Peter also satte downe amonge them. But when one of the wenches beheld hym, as he sate by thee fyre (and lokynge vpon hym) she sayde: thys same felowe was also wyth hym. And he denyed hym, sayeng: woman, I knowe hym not: And after a lytle whyle, another sawe him, and sayde: thou arte also of them. And Peter sayd: man I am not. And aboute the space of an houre after, another affirmed, sayenge: verelye, thys felow was wyth hym also, for he is of Galyle. And Peter sayde: man, I wote not what thou sayest. And immedyatly whyle he yet spake, the cocke crew And thee Lorde turned backe and loked vpon Peter. And Peter remembred thee worde of the Lorde howe he had sayde vnto hym: Before the Cocke crowe, thou shalte deny me thryse. And Peter went out and wepte bytterlye. And the men that toke Jesus mocked hym, and smote hym: And whe they had blyndfolded hym they stroke him on thee face and asked hym, sayenge Areade, who is it that smote thee? And many other thynges dispitefullye sayde they against hym. And assone as it was day, the elders of the people, and the hye prestes and Scribes came togeather, and led hym into theyr counsayll, sayenge: Art thou very Christ? Tel vs. And he sayde vnto them, yf I tel you ye will not beleue me, and yf I aske you, you wyll not answere me nor lette me go: Hereafter shal the sonne of man syt on the right hand of the power of God

Then sayde they all. Arte thou then the

sonne of God? He sayd: ye say that I am. And they sayde: what nede we anye further wytnes: For we oure selues haue heard of hys owne mouth.

Thursdaye before Easter.

The Epistle. i. Cor. xi.

THys I warne you of, and commend not, that ye come not together after a better maner, but after a worse. For fyrst of al when ye come together in the congregacyon: I heare that there is diuysyons amonge you, and I partly beleue it. For there muste be sectes amonge you, that they which are perfecte amonge you, maye be knowen. When ye come together therfore into one place, the Lordes supper cannot be eaten, for euery man begynneth afore to eate hys owne supper. And one is hungry, and another is dronken. Haue ye not houses to eate and drynke in? Dyspyse ye the congregacion of God, and shame them that haue not? What shall I saye vnto you? Shall I prayse you? In this I prayse you not. That whyche I delyuered vnto you, I receaued of the lorde. For the Lorde Iesus, the same nyghte in whyche he was betrayed toke bread. And whe he hadde geuen thankes, he brake it, & sayde: Take ye, and eate, thys is my bodye, whyche is broken for you. Thys doo ye in the remembraunce of me. After the same maner also, he toke the cup when supper was done, sayinge: Thys cuppe is the newe Testamente in my bloud. Thys doo as ofte as ye drincke it, in remembraunce of me. For as often as ye shall eate thys bread, & drinck this cuppe, ye shall shewe

the

the Lordes death tyll he come, wherfore, whosoeuer shal eate of thys bread, or drink of thys cuppe of the Lord vnworthelye, shalbe guilty of the bodye & bloude of the Lorde. But lette a mā examyne hym selfe & so lette hym eate of ꝑ breade, & drincke of ꝑ cuppe. For he ꝑ eateth, & drinketh vnworthelye, eateth & drinketh hys owne dāpnacyō, because he maketh noo differēce of ꝑ Lordes bodye. For thys cause manye are weak, & sicke amōg you, & manye slepe. For yf we hadde iudged oure selfes, we shuld not haue bē iudged. But when we are iudged of the Lord, we are chastened, that we should not be dāpned wyth the worlde. Wherfore my brethren, when ye come together to eate, tary one for another: yf any man hunger, let hym eate at home, that ye come not together vnto condempnacyon. Other thynges wyll I sette in order when I come.

The Gospell. Luke. xxiii.

THe whole multitude of theym arose, and ledde hym vnto Pilate. And they begāne to accuse hym, sayinge: we founde thys fellowe querelinge the people, & forbiddinge to paye tribute to Cesar, sayinge: that he is Christe a kynge. And Pilate apposed hym, saying: art thou the kinge of the Jewes? He answered hym, & sayde: thou sayeste it. Thē sayde Pilate to the hye prestes, & to the people: I fynde noo faulte in thys man. And they were the more fierce, saying: He moueth thee people, teaching thoroughoute all Jurye, & begāne at Galile, euē to thys place. Whē Pilate heard mēcyon of Galile, he asked whether that man were of Galile. And assone as he knewe, that he belonged vnto Herodes iurisdictiō, he sent hym

to Herode, whyche was also at Jerusalem at that tyme. And when Herode sawe Jesus, he was exceadinge glad, for he was desyreous to se hym of a longe season, because he had heard manye thynges of hym, and he trusted to haue sene some myracle done by hym. Then he questyoned wyth hym many wordes. But he answered hym nothynge. The hye Priestes and Scribes stode forth, and accused hym strayght lye. And Herode wyth hys men of warre, despysed hym. And when he hadde mocked him he arayed hym in whyte clothynge, and sente hym agayn to Pylate. And the same daye Pilate and Herode were made frendes together. For before they were at variaunce. And Pylate called togeather thee hye Priestes, and the rulers, and the people, & sayd vnto thē ye haue brought thys man vnto me, as one that peruerteth the people, And beholde, I examine hym before you, and fynde no fault in thys man, of those thynges wherof ye accuse hym, no, nor yet Herode: For I sent you vnto hym, and lo, nothynge worthye of death is done vnto hym: I wyll therfore chasten hym, and let hym loose. For of necessytye he muste haue let one loose vnto theym at that feaste. And all thee people cryed at once, sayinge: awaye wyth hym, and delyuer vs Barrabas: (whiche for a certayne insurrection made in the Cytye, and for a murther, was caste into prysone.) Pylate spake agayne vnto them, wyllynge to lette Jesus loose. But they cryed, sayinge: Crucifye hym; Crucify hym. He sayde vnto theym the thyrde tyme: what euyll hathe he done? I fynde no cause of death in him: I wyll therfore chasten hym, & let hym go. And they cryed wyth loude voyces, requyring that he myght be crucifyed.

And

And the voyces of them, and of the hye prieſtes preuayled. And Pylate gaue ſentence that it ſhoulde be as they requyred, and he lette looſe vnto them, hym that (for inſurrectiō and murther) was caſte into pryſon, whom they had deſyred: and he delyuered to theym Jeſus, to doo wythe hym what they woulde. And as they ledde hym awaye, they caughte one Symon of Cyren, commynge oute of thee felde: and on hym layde they the croſſe, that he might beare it after Jeſus. And there folowed hym a greate companye of people, and of women, whych be wayled and lamented hym. But Jeſus tourned backe vnto theym, and ſayde: ye daughters of Jeruſalem, wepe not for me: but wepe for youre ſelues, and for youre chyldren. For beholde, the dayes wyll come, in which they ſhall ſaye: happy are the baren, and the wombes þ neuer bare, and the pāppes whych neuer gaue ſucke. Then ſhall they begynne too ſaye to the mountaynes, fall on vs: and to the hylles couer vs: For yf they do thys in a grene tree, what ſhalbe done in the dry? And there were two euyll doers led wythhym to be ſlayne. And after that they were come to thee place (whyche is called Caluarye) there they crucyfyed hym, and thee euyll doers, one on the ryghte hande, and the other on the lefte. Then ſayde Jeſus: father forgeue theym, for they wote not what they do. And they parted hys rayment and caſt lottes. And the people ſtoode and behelde. And thee rulers mocked hym wyth them, ſayinge: he ſaued other men, let him ſaue hym ſelfe, yf he be very chriſt the cholen of God. The ſouldyors alſo mocked hym, and came and offred hym vynegar, and ſayd: yf thou be the kynge of thee Jewes, ſaue

thy

thy selfe. And a superscriptyon was written ouer hym, with letters of Greke, and Latyn, and Hebrewe: Thys is the kynge of the Jewes. And one of the euyll doers whyche were hanged, rayled on hym, sayinge: Yf thou bee Christe, saue thy self and vs. But the other aunswered, and rebuked hym, sayinge: feareste thou not God, seynge thou arte in the same dampnation? we are ryghteouslye punysshed; for we receaue accordynge to oure dedes: but this man hathe done nothinge a mysse. And he sayde vnto Jesus: Lorde, remember me, when thou cōmeste into thy kyngdome. And Jesus sayd vnto hym: Verelye I saye vnto the: to daye shalte thou be wythe me in Paradyse. And it was aboute thee syxte houre, and there was darckenes ouer all the yearth, vntyl the .ix. houre, and the sunne was darckened. And thee vayle of the temple dyd rent, euen through the myddes. And when Jesus had cryed wyth a loude voyce, he sayd: Father, into thy handes I commende my spyryte. And when he hadde thus sayde, he gaue vp the ghoste, when thee Centurion sawe what hadde happened, he glorysyed God, sayinge: Verely this was a righteous man. And all the people that came together to that syghte, and sawe the thynges whyche hadde happened, smoote theyr brestes, and retourned. And all hys acquayntaunce, and thee women that folowed hym from Galile, stoode a farre of, beholdynge these thynges. And beholde, there was a man, named Joseph, a counsailor, and he was a good man, & a iuste: ẏ same had not consented to the counsayl and dede of theym, which was of Aramathia, a cy-

tye

eye of the Jewes, which same also wayted for the kingdome of God: he went vnto Pilate, and begged the body of Jesus, and toke it downe, and wrapped it in a lynnen cloth, & layd it in a sepulchre that was hewen in stone, wherein neuer man before had ben layde.

And that daye was the preparinge of the Sabboth and the Sabbothe drue on. The woman that followed after, whyche hadde come with hym frō Galile, behelde the Sepulchre, & howe hys bodye was layde, And they returned, & prepared swete odours, and oynkementes: But rested on the Sabboth daye, accordinge to the commaundemente.

❧ On good Frydaye.

The Epystle. Hebr. x.

THe lawe (whyche hathe but a shadowe of good thynges to come, and not the verye fashyon of thynges theym selfes) can neuer with those sacrifyces, whyche they offer yere by yere continually, make the cōmers thervnto perfect: For would not then those sacrifyces haue ceased, yf they had bene offered, because that the offerers once purged, should haue had no more cōsciēce of synnes?

Neuer-

Neuerthelesse in those sacryfyces is there mencyon made of synnes euery yere. For the bloude of oxen, and of Goates can not take awaye synnes. Wherefore, when he commeth into thee worlde, he saythe: Sacryfyce and offeryng thou wouldeste not haue, but a bodye haste thou ordayned me. Burnte offeringes also for synne haste thou not allowed. Then sayde I: loo, I am here. In thee begynnynge of thee Booke it is written of me, that I shoulde do thy wyll, (O God.) Aboue, when he sayth, Sacryfyce, and offerynge, and burnt sacryfyces, and synne offrynges, thou wouldeste not haue, neyther haste thou allowed thē, whych yet are offered by the lawe, then sayde he: loo, I am here to doo thy wyll, (O God) he taketh awaye the fyrste to establysche thee later, by thee whiche wyll, we are made holye, euen by the offerynge of the bodye of Jesu Chryste once for all. And euery pryeste is ready dayly, ministringe, and offeringe, often tymes one maner of oblacyon, whyche can neuer take awaye synnes. But this man, after he hathe offered one sacryfyce for synnes, is sette downe for euer on thee ryghte hande of God, and from hence forthe taryethe tyll hys foes be made hys fore stoole. For wythe one offeringe he hath made perfect for euer, them that are sanctyfyed. The holy ghost hym selfe also beareth vs record; euē when he told before: thys is ẏ Testamēte that I wyl make vnto thē: After those dayes (sayth the Lord) I wyl put my lawes in theyr hartes & in theyr myndes wyll I wryte them, & their synnes & iniquityes wyl I remēbre no more. And wher remissyon of these thynges is, there is no more offrynge for synne.

synne. Seyng therefore brethren, that by the meanes of the bloude of Jesu, we haue liberty to entre into the holye place, by the newe and lyuynge waye, whyche he hathe prepared for vs, thorough the vayle (that is to saye, by hys flesh:) and seyng also that we haue an hye preest, whyche is ruler ouer the house of God, lette vs drawe nye wythe a true harte in a sure fayth, syprynkled in our hartes from an euyll conscyence, and washed in oure bodyes wythe pure water: lette vs kepe the profession of oure hope, wythoute wauerynge (for he is faythfull that promysed) and let vs consyder one another, to the intente that we maye prouoke vnto loue, and to good workes, not for forsakynge the felowshyppe that we haue amõg our selfes, as the maner of some is: but let vs exhorte one another, & that so muche the more, because ye se that the day draweth nye.

The Gospell. John. xviii.

When Jesus had spoken these wordes, he wente forthe wythe hys dysciples ouer the broke Cedron, where was a garden, into the whyche he entred wythe hys dysciples. Judas also which betraied him, knew the place: for Jesus ofte tymes resorted thether wythe hys dysciples. Judas then after he had receyued a bonde of men (and mynysters of the hie preestes and Pharyseys) came thether wythe lanterns, and fyre brandes, and weapons. And Jesus knowyng all thinges that should come on him, went forthe, and sayde vnto them: whome seke ye? They aunswered hym: Jesus of Nazareth. Jesus sayde vnto them. I am he. Judas also whyche betrayed hym, stode wythe them: Assone then

as he

as he had sayde vnto them, I am he, they went backewarde, and fell to the grounde. Then asked he them againe: whome seke ye? They sayde: Jesus of Nazarethe. Jesus aunswered: I haue tolde you that I am he. If ye seke me therefore, lette these goo their way: that the sayinge myghte be fulfylled, whych he spake. Of them whiche thou gauest me, haue I not loste one. Then Simō Peter hauing a sworde, drewe it, and smote the hye prestes seruaunte, and cut of his ryghte eare. The seruaunts name was Malchus. Therefore sayeth Jesus vnto Peter, put vp thy sworde into the sheathe: shall I not drynke of the cup whyche my father hathe geuē me? Then the cōpanye and the captayne, & the ministers of the Jewes, toke Jesus and bounde hym, and ledde him away to Anna first, for he was father in law to Cayphas, whiche was ỹ hye priest the same yere. Cayphas was he that gaue counsayll to the Jewes, that it was expediente that one man shoulde dye for the people. And Simon Peter folowed Jesus, & so did another disciple: that disciple was knowē to the hye preste and wente in with Jesus into the palace of the hye prieste. But Peter stoode at the dore without. Then wente oute that other disciple (whiche was knowen to the hye priest) and spake to the damosell that kepte the dooze, and brought in Peter. Then sayde the damosell that kept the dooze vnto Peter: Art not thou also one of this mannes disciples? He sayd: I am not. The seruaūtes and ministers stode there, whiche made a fyre of coles, for it was colde, and they warmed thē selues. Peter also stode amonge thē and warmed him selfe.

The

The hye preest then asked Jesus of his disciples, & of his doctrine. Jesus answered hym: I spake openly in the worlde. I euer taught in the Synagoge, and in the temple, whether al the Jewes haue resorted, & in secret haue I sayd nothing why askest thou me? Aske them whyche hearde me, what I sayde vnto theym. Beholde, they can tell what I sayd. When he had thus spoken, one of the ministers, whiche stode by, smote Jesus on the face, sayinge: answerest thou the hye preest so? Jesus answered him: yf I haue euyll spoken, beare witnesse of the euyl: but yf I haue well spoke, why smitest thou me? And Annas sent hym bounde vnto Cayphas thee hye Preeste. Simō Peter stode and warmed hym selfe. Thē sayde they vnto hym: arte not thou also one of his disciples? He denyed it, and sayde: I am not. One of the seruauntes of the hye Preestes (hys cosyn, whose eare Peter smote of) sayd vnto him: dyd not I see the in the garden with him? Peter therfore denyed agayne, & immediatly the cocke crewe. Then led they Jesus frō cayphas into the hall of iudgemēte. It was in the morninge & they them selfes wente not into thee iudgemente hall, leste they shoulde be defyled, but that they myghte eate thee passeouer. Pilate then wente oute to them, and sayde: what accusacion bringe you agaynste thys man? They answered, & sayd vnto hym: yf he were not an euyl doer, we wolde not haue deliuered hym vnto thee. Then sayde Pilate vnto thē: take ye hym and iudge hym after youre owne lawe. The Jewes therfore sayde vnto hym: it is not lawfull for vs to put any man to death: that the wordes of Jesus myghte be

fulfylled,

fulfylled, whyche he ſpake ſignifyeng what death he ſhulde dye. Then Pilate entred into the iudgement hal agayne, and called Jeſus, and ſayde vnto him: art thou the kyng of the Jewes? Jeſus anſwered: ſayeſte thou that of thy ſelf, or dyd other tel it thee of me? Pilate anſwered: I am a Jew? Thine owne nacyon and hye prieſtes haue delyuered the vnto me: what haſte thou done? Jeſus anſwered: my kyngedome is not of thys worlde, then wold my miniſters ſurely fight, that I ſhoulde not be delyuered to the Jewes: but nowe is my kyngedome not frō hence. Pilate therfore ſayd vnto hym: art thou a kyng then? Jeſus anſwered: thou ſaieſt that I am a kyng: For thys cauſe was I borne, and for thys cauſe came I into the worlde, that I ſhoulde beare wytneſſe vnto thee truthe. And all that are of the truthe, heare my voyce. Pilate ſaid vnto him: what thynge is truthe? And when he had ſayde thys, he went oute agayne vnto the Jewes, and ſayd vnto them. I find in him no cauſe at al: ye haue a cuſtome that I ſhoulde deliuer you one loſe at Eaſter: wyl ye that I loſe vnto you the kynge of the Jewes? Then cryed they all agayne, ſayinge: Not him, but Barrabas: the ſame Barrabas was a murtherer. Then Pilate toke Jeſus therfore, and ſcourged hym. And the ſouldiors wounde a crowne of thornes, and putte it on hys heade. And they dyd on hym a purple garmente, and came vnto hym, and ſayde: hayle kynge of thee Jewes: and they ſmote hym on the face. Pilate wente forth agayne, & ſayde vnto theym: beholde, I bringe hym forthe to you, that you maye knowe that I fynde noo faulte in hym.

Then

Then came Jesus forth wearing a crowne of thorne, & a robe of purple. And he sayth vnto them, Beholde the man, when the hye prestes therfore and ministers sawe him, they cried, saying: crucify hym, crucyfie him. Pilate sayd vnto them: take ye him, and crucifye hym, for I fynd no cause in him: The Jewes answered hym: we haue a lawe, & by oure law he oughte to dye, because he made hym selfe thee sonne of God: Whē Pilate heard that saying, he was the more afrayed, and went agayne into the iudgemente hall, & sayde vnto Jesus: whence arte thou? But Jesus gaue him none answere. Then sayde Pilate vnto hym: Speakeste thou not vnto me? Knowest thou not that I haue power to crucifye thee? and haue power to loose thee? Jesus answered, thou couldeste haue noo power at all agaynste me, excepte it were geuen the from aboue. Therfore he ꝑ deliuered me vnto the, hath the more synne: and fromethence forthe sought Pilate meanes to loose hym: But the Jewes cryed, saying: yf thou let hym go, thou art not Cesars frend: for whosoeuer maketh him selfe a king is agaynste Cesar. When Pilate heard that sayinge, he brought Jesus forthe, & sate downe to geue sentence in a place that is called the Pauement, but in the Hebrue tongue Gabbatha. It was the preparinge daye of Easter, about the sixte houre. And he sayth vnto the Jewes, behold your king. They cryed, saying: awaye with hym, awaye wyth him, crucifie hym. Pilate sayde vnto them, shal I crucifye your kynge? The hye prestes answered: we haue no king but Cesar. Then deliuered he him vnto them to be crucifyed. And they

toke Jesus and led hym awaye. And he bare his crosse, and went forth vnto a place, which is called the place of dead mens sculles: but in hebrue Golgatha wher they crucifyed hym, & two other with hym: on eyther syde one, and Jesus in the myddeste. And Pilate wrote a tytle & put it on the crosse. The writinge was, Jesus of Nazareth kyng of the Jewes. Thys tytle reade manye of the Jewes: for the place where Jesus was crucifyed, was nye to the citie. And it was written in Hebrue, Grehe, and Latin. Then sayde the hye priestes of the Jewes to Pilate: wryte not kinge of the Jewes, but that he sayde: I am kynge of the Jewes. Pilate answered: what I haue written, that haue I written. Then the souldiors, whē they had crucifyed Jesus, toke his garmentes & made foure partes, to euery souldior a part, and also his coate. The coate was without seame, wrought vpon throughout: they sayd ther fore among themselfes: Lett vs not deuyde it, but caste lotes for it, who shal haue it. That the scripture might be fulfylled, saying: They haue parted my rayment among them, and for my coate dyd they cast lottes. And ỹ souldiors dyd soch thinges in dede. Ther stode by the crosse of Jesus his mother, and his mothers sister Mari the wyfe of Cleophas, and Mary Magdalene. When Jesus therfore sawe his mother, and the Disciple standinge whom he loued, he sayd vnto his mother: womā, behold thy sonne. Thē sayd he to the Disciple: behold thy mother. And from ỹ houre ỹ disciple toke her for hys owne. After these thynges. Jesus knowing that al thinges were now fyrmed, that the scripture might be fulfylled, he sayd:

I thyrst.

I thyrst. So ther stode a vessel by ful of vineger: therfore they fylled a sponge with vineger, and wounde it about wt Isope & put it to his mouth. Assone as Jesus thē receaued of ꝑ vyneger, he sayde: It is fynished, and bowed his head, & gaue vp the ghost, the Jewes therfore, because it was ꝑ preparing of ꝑ Sabboth, ꝑ ꝑ bodyes shuld not remayn vpō ꝑ crosse, on ꝑ Saboth day (for ꝑ Saboth day was an hye day) besought Pilate ꝑ theyr legges myght be broken, & that they myght be taken downe. Thē came the souldiors, and brake the legges of the first, and of the other whych was crucifyed wyth him. But when they came to Jesus & sawe that he was dead alreadi, they brake not his legges: but one of the souldiors with a spere thrust hym into the syde, and forthe with came ther oute blonde and water. And he that sawe it, bare recorde, and hys recorde is true. And he knoweth ꝑ he sayth true, ꝑ ye myght beleue also. For these thynges were done, that thee scripture shulde be fulfylled: ye shal not breake a bone of him. And agayn another scripture sayth: they shall loke vpon him, whom they haue pierced. After this Joseph of Aramathia, whyche was a Disciple of Jesus, but secretly, for feare of the Jewes, besought Pilate that he myght take downe the bodye of Jesus. And Pilate gaue hym leuence: he came therfore and toke the body of Jesus. And ther came also Nicodemus, whyche at the beginnynge came to Jesus by nyght and brought of Myrre and Aloes myngled together, about an hundred pound of weyght. Then toke they thee bodye of Jesu, and wounde it in linnen clothes, wyth odours,

as the maner of the Jewes is to bury. And in the place wher he was crucifyed, ther was a Garden, and in the Garden a newe Sepulchre, where in was neuer man layde: there layde they Jesus therfore, because of thee preparinge of the Saboth of the Jewes, for the sepulchre was nye at hande.

¶ On Easter euen.

The Epistle. i. Petri. iii.

IT is better, yf the wyl of god be so, that ye suffer for well doynge, then for euyll doynge: for asmoche as christ hath once suffred for synnes, the iuste for the vniust, to bringe vs to god. And was kylled as pertayning to thee flesche, but was quickened in the spirit. In whiche spiryte he also went and preached to thee spirites that were in prison, which somtyme had bene disobediene, when the long suffringe of god was once loked for, in thee dayes of Noe, whyle the arke was a preparinge: wher in a fewe, that is to saye, eyght soules were saued by the water, lyke as Baptisme also nowe saueth vs: not the putting away of the fylthe of the flesh, but in that a good conscience consenteth to god by the resurrectiō of Jesus christ, whiche is on the ryght hand of god: and is gone into heauen: Angels, powers, and myghtes subdued vnto hym.

The Gospel. Math. xxvii.

WHen the euen was come, ther came a ryche man of Aramathia, named Joseph, which also was Jesus disciple: He wente vnto Pilate, and begged the bodye of Jesus. Then Pilate commaunded the body to

be de-

be delyuered: And when Joseph had taken the body, he wrapped it in a cleane linnen clothe, and layde it in hys newe tombe, which he had hewen out euen in the rocke, & rolled a greate stone to the doze of the sepulchze, and departed. And there was Mary Magdalen, and the other Mary syttinge ouer agaynste the sepulchze. The next day that folowed the day of preparing, the hye priestes and Pharises came together vnto Pilate saying: syr we remember ẏ thys diceauer sayd while he was yet alyue: after. iii. dayes I wyl ryse agayn, commaunde therfore that the sepulchze be made sure, vntyl the thyrd day, least his disciples come & steale hym away, and saye vnto the people, he is rysen from thee dead: and thee laste error shall be worse then the first. Pilate sayd vnto them: ye haue the watch, go your way, make it as sure as ye can. So they wente and made the Sepulchze sure wythe the whache men, and sealed the stone.

¶ On Easter daye.

The Epistle Collos. iii.

If ye be risen againe with Chryste, seke those thinges whiche ar aboue, wher chryst sytteth on the ryght hãde of god. Set your affection on heuenly thinges, and not on yearthy thinges. For ye are dead, and youre lyfe is hyd wythe Chryste in God. Whensoeuer Christ (whiche is oure lyfe) shal shewe him selfe, then shal ye also appere with hym in glory. Mortify therfore your yearthly membres, fornication, vnclennes, vnnatural lust, euyl concupiscence, & couetousnes, which is worshipping of ydolles: for which thinges

sake, thee wrath of god vseth to come on the disobedient children, among whom ye walked sometyme when ye lyued in them.

The Gospell. Iohn. xx.

THe fyrste day of the Sabbothes came Mary Magdalene early (whē it was yet darcke) vnto the Sepulchre, and sawe thee stone taken awaye frō the graue. Then she ranne and came to Simon Peter, and to thee other disciple whome Iesus loued, and sayethe vnto theym, they haue taken awaye the Lorde out of thee graue, and we cannot tell wher they haue layde hym. Peter therfore wente forthe and that other disciple, and came vnto the Sepulchre. They ran both together, and the other disciple out ran Peter, & came fyrst to the sepulchre. And when he had stouped downe, he sawe thee lynnen clothes lyinge. Yet wente he not in Then came Simon Peter folowynge hym, and wente into thee Sepulchre, and sawe thee lynnen clothes lye, and thee napkyn, that was aboute hys hedde, not lying with thee lynnen clothes but wrapped togeather in a place by it selfe. Then wente in also that other disciple, which came fyrste to thee Sepulchre, & he sawe and beleued. For as yet, they knewe not ỹ Scripture that he shulde ryse agayne from death: Then the disciples went away againe vnto theyr owne home.

The second Epistle on Easter daye. i. Cor. v.

KNowe ye not that a lytle leaue sowrethe the whole lompe of dowe? Pourge therfore ỹ old leaue, that ye maye be newe Dowe, as ye

as ye are swete breade. For Christe oure Paſ
seouer is offered vp for vs. Therfore let vs
kepe holye daye, not wythe olde leauen, ney=
ther wythe leauē of malycyousnesse & wycked=
nesse: but wythe there swete breade of pure=
nesse and truthe.

The Gospell. Math. xvi.

When the Sabboth was paste, Mary
Magdalene, and Mary Jacoby, and
Salome, boughte swete odours, that
they myghte come, and annoynte hym.
And earelye in the morneyng, the fyrste daye of
the Sabboth, they came vnto thee sepulchre
whē the sūne was risen. And they sayd amōge
them selfes: whoo shall rolle vs away ꝑ stone
from the doore of the sepulchre? And when they
loked, they sawe howe that the stone was rol=
led awaye, for it was a very great one. And
they wente into thee Sepulchre, and sawe a
younge man sitting on the right syde, clothed
in a long white garment, & they were afrayd.
And he sayde vnto them: be not afrayd, ye seke
Jesus of Nazareth which was crucifyed. He
is ryssen, he is not here: behold the place wher
they had put him. But go youre waye & tel his
disciples, & Peter, ꝑ he goeth before you into
Galyle, ther shal ye se hym, as he sayde vnto
you. And they went out quickly, & fledde from
the sepulchre, for they trembled, & were amā=
sed, neyther sayd they any thynge to any man,
for they were afrayde.

On the Monday in Easter weake.

The Epistle. Actes. x.

PEter opened hys mouthe, and sayde: of a trueth I perceyue ẏ there is no respecte of personnes wythe God, but in all people, ye that fearethe hym and worcthe ryghteousnesse, is accepted wythe hym. Ye knowe the Preachinge that God sent vnto thee chyldren of Israell, Preachynge peace by Jesus Chryst, which is Lorde ouer all thynges: whyche preachynge was publyshed throughe oute all Jurye (end begãne in Galile, after thee Baptysme which John preached) howe God annoynted Jesus of Nazareth wyth the holy ghost, and wythe power, whiche Jesus wente aboute doynge good, and healynge all that were oppressed of the Deuyl, for God was wythe hym. And wee are wytnesses of all thynges whiche he dyd in the lande of the Jewes, and at Jerusalem, whome they slew and hanged on tree: hym God raysed vp thee thyrde daye, and shewed hym openly, not too all thee people, but vnto vs wytnesses (eholen before of God, for the same intente) whiche dyd eate and dryncke wyth hym, after he rose from deathe. And he commaunded vs too preache vnto the people, and to testifi that it is he whyche was ordeyned of God, to be the Judge of thee quycke and deade. To hym geue al ithe Prophetes wytnesse, that throughe his name, whosoeuer beleueth in him, shall receyue remissyon of synnes.

The Gospel. Luke. xxiiii.

BEholde, two of his Disciples went that same daye to a towne called Emaus, whiche was from Jerusalẽ abot thre score furlonges: and they talked together of al the thinges that had hapened. And it chan-

it chaunced, that whyle they commoned togather and reasoned: Jesus hym selfe drue nere, and wente wythe them. But their eyes were holden that they should not knowe hym. And he sayde vnto them what maner of communicacyons are these, that ye haue one to another as ye walk, and are sadde? And thee one of thē (whose name was Cleophas) aunswered and sayde vnto hym: arte thou onelye a straunger in Hierusalē, and haste not knowen thee thynges which haue chaūced there in these dayes? He saide vnto them: what thinges? And they sayd vnto hym: Of Jesus of Nazareth, which was a Prophete, myghtie in deede and worde before God, and all the people: and howe the hye priestes and oure rulers, deliuered him to be condempned to death, & haue crucifyed him. But we trusted þ it had bene he, which should haue redemed Israel. And as touchynge all these thynges, to daye is euen the thyrde daye, that they were done. Yea, and certayne womē also of oure compaygnie made vs astonyed, which came earelye vnto thee Sepulchre, and founde not his body, and came sayinge, that they had sene a vision of Angels, whiche sayd that he was alyue. And certayne of thē which were wythe vs, wente to thee Sepulchre, and founde it euen so as thee women had sayd: but hym they sawe not. And he sayde vnto them: O fooles & slowe of hart to beleue, all þ thee Prophetes haue spoken. Oughte not Christe to haue suffered these thinges, and too enter into hys glorye? And he beganne at Moyses and all thee Prophetes, and interpreted vnto them in all scriptures, which were wrytten of hym. And they drewe nye vnto the towne,

whiche

whyche they wente vnto. And he made as thoughe he wold haue gone further. And they constrayned hym, sayinge: abyde wyth vs, for it drayweth towardes nyghte, and thee daye is farre passed. And he wente into tarye wythe them. And it came to passe as he sate at meate with them, he toke breade and blessed it, and brake, and gaue to them And theyr eyes were opened, and they knewe hym, and he vāquyshed out of theyr syghte. And they sayde betwene them selfes: dyd not oure hartes burne within vs, whyle he talked wythe vs by thee waye, and opened to vs the scriptures? And they rose vp thee same houre, and returned to Hierusalem, and founde the eleuen gathered together, & they that were wythe thē, sayinge: the Lorde is risen in deede, and hathe appeared to Simon. And they tolde what thynges were done in the waye, and howe they knewe hym in breakinge of breade.

Tuesdaye in Easter weke.

The Epistle. Actes. xiii.

YEmen and brethren, chyldren of the generation of Abraham, and whosoeuer amōg you feareth God: to you is this worde of saluation sent. For the inhabiters of Ierusalē, and theyr rulers, because they knewe hym not nor yet the voyces of the Prophetes, whyche are reade euerye Sabbothe daye, they haue fulfylled theym in condempnynge hym. And when they founde noo cause of death in hym, yet desyred they Pilate to kyll hym. And whē they hadde fulfylled all that were wrytten of hym, they toke hym downe frō the tree, & putte hym in a sepulchre. But God raysed hym

agayne

agayne frō death the thyrde daye, and he was
seene many dayes of them which wēte wythe
hym frō Galile to Hierusalem: which are thee
witnesses vnto ꝑ people. And we declare vnto
you, howe that the promes (which was made
vnto the fathers) God hathe fulfylled vnto
theyr chyldren (euen vnto vs) in that he rayse
vp Jesus agayne: Euen as it is wrytten
in thee seconde Psalme: thou arte my sonne,
thys daye haue I begotten thee. As cōcernyn
ge that he rayse hym vp from deathe, nowe
nomore to returne to corruptyon, he sayde on
thys wyse: Thee holye promyses made to Da
uid, wyll I geue faythfullye to you, wherefo
re he saythe also in another place: Thou shal
te not suffer thyne holye to se corruption. For
Dauid (after that he had in hys tyme fulfylled
the wyll of God) fell on slepe, and was layde
vnto hys fathers, and sawe corruption. But
he, whome god rayse agayne, sawe no cor
ruptyon. Be it knowen vnto you therefore
(ye men and brethren) that thorough thys
man, is preached vnto you forgeuenesse of sin
nes, and that by hym al that beleue, are iusti
fyed frome all thynges, from whiche ye coulde
not be iustifyed by the lawe of Moyses. Be
ware therfore, leaste that fall on you, whyche
is spoken of in the Prophetes: beholde, ye de
spysers, and wonder, & perysche ye: for I doo a
worcke in youre dayes, whiche ye shal not be
leue, thoughe a man declare it you.

The Gospel. Luke. xxiiii.

IEsus stode in thee myddes of hys
disciples, and sayde vnto thē: peace
be vnto you: It is I, feare not. But
they were abasshed and afrayed.

and

and supposed that they had sene a spirite. And he sayde vnto them: why are ye troubled, and why do thoughtes arise in youre hartes? Beholde my handes and my fete, that it is euen I my selfe. Handle me and se, for a spirite hath not fleshe & bones, as ye se me haue. And when he had thus spoken, he shewed theym hys handes, and hys fete. And whyle they yet beleued not for ioye, & wondered, he sayde vnto theym: haue ye here any meate? And they offered hym a pece of a broyled fysh, and of an hony combe. And he toke it, and dyd eate before theym. And he sayde vnto theym: these are thee wordes which I spake vnto you, whyle I was yet wyth you: That al muste needes bee fulfilled, which were wrytte of me in the law of Moyses, and in the Prophetes, and in the Psalmes. Then opened he theyr wyttes, that they myghte vnderstande the Scriptures, and sayd vnto thē: thus it is wrytten, & thus it behoueth Christe to suffere, & to ryse agayne frome death the thyrde daye, and that repentaunce and remission of synnes, shoulde be preached in hys name, amonge all nacyons, & muste begin at Jerusalē. And ye are wytnesses of these thinges.

The tyrde Sondaye after.

Easter The Epistle. i. Joh. v.

ALl that is borne of God, ouercometh the worlde. And thys is the victorye that ouercommeth thee worlde, euen oure fayth. Who is it that ouercōmeth the worlde, but he whyche beleueth that Jesus is the sonne of God? Thys Jesus Christe is he, that came by water and blonde, not by water onelye, but by water and blonde. And it is

the

the spirite that beareth wytnesse, because thes spirite is truthe. For there are thre whyche bare recorde in heauen, the father, the worde, & the holy ghoste, & these thre are one. And there are thre whiche beare recorde in yearthe, the spirite, and water, and bloude, and these thre are one. If we receaue the wytnes of men, the wytnes of God is greater. For thys is thes wytnesse of God that is greater, whych he testifyed of hys sonne. He that beleueth on the sonne of God, hath the wytnesse in hym selfe: He that beleueth not god, hathe made hym a lyer, because he beleueth not the recorde that god gaue of hys sonne. And thys is the recorde, howe that god hath geuē vnto vs eternall lyfe, and thys lyfe is in his sonne. He that hathe the sonne, hath lyfe: And he that hath not the sonne of god, hathe not lyfe.

The Gospel. John. xx.

THe same daye at nyghte, which was the fyrste daye of the Sabbothes, when the doores were shut (where thee Disciples were assembled togeather, for feare of thee Jewes) came Jesus, and stode in thee myddes, and sayde vnto theym: Peace be vnto you. And whē he had so sayde, he shewed vnto theym hys handes, and hys syde. Then were thee Disciples glad, when they sawe the Lorde. Then sayde Jesus to theym agayne: peace be vnto you. As my father sent me, euen so sende I you also. And when he hadde sayde those wordes, he breathed on them, and sayde vnto them: receaue ye the holy ghost, who soeuers synnes ye remytte, they are remitted vnto thē. And who soeuers synnes ye retayne, they are retaygned.

The

The second Sōdaye after Easter.

The Epistle. i.Petr.ii.

THys is thanke worthy, yf a man for conscience towarde God, endure grief, & suffer wronge vndeserued. For what prayse is it, yf when ye bee suffered for youre faultes, ye take it pacientlye? But and yf when ye do well, ye suffer wronge and take it pacientlye, then is there thanke wyth God. For here vnto verelye were ye called: for Christe also suffred for vs leauynge vs an ensam le, that ye shoulde folowe hys steppes, whiche dyd no synne, neyther was there guyle founde in hys mouthe: whiche, when he was reuyled reuyled not agayne: when he suffered, he threatened not: but cōmytted thee vengeaūce too hym that iudgeth ryghteouslye, whyche hys owne selfe bare our synnes in hys bodye on the Tree, þ we beyng delyuered frō synne, shoulde lyue vnto ryghteousnesse. By whose strypes ye were healed. For ye were as shepe goynge a straye: But are nowe tourned vnto the shepeharde, and byschop of your soules.

The Gospell. John.x.

CHriste sayde to hys Disciples: I am þ good shepeharde, a good shephard geueth hys lyfe for the shepe. An hyred seruaunt, & he which is not the shepeharde (nether the shepe are hys owne) seeth þ wolfe cōmynge, and leaueth the shepe and flyeth, & þ wolfe catcheth, & scatereth þ shepe. The hyred seruaūt flyeth, because he is an hyred seruaūt, & careth not for þ shepe. I am the good shephard and knowe my shepe, and am knowen of myne. As my father knoweth me, euen so

knowe

knowe I also my father. And I gyue my lyfe for thee sheepe: and other sheepe I haue, whiche are not of thys fold. Them also must I bring, and they shall heare my voyce, and there shalbe one folde, and one shepeherde.

The.iii. Sondaye.

The Epistle. i. Pet. ii.

DEarelye beloued, I beseeche you as strangers and pelgrymes, abstayne from fleshly lustes, whiche fyght agaynst the soule, & se þ ye haue honest cõuersacion amonge the gentiles, that where as they backebyte you as cupll doers, they maye see youre good workes, and praise God in þ day of visitacion. Submit your selfes therfore, to al maner ordinaũces of mã, for þ lordes sake, whether it be vnto the kyng as vnto þ chiefe head, eyther vnto rulers, as vnto them that are sent of hym, for the punyshmẽte of cupl doers: but for the laude of them that do well. For so is þ wyll of god, that with wel doyng, ye may stop the mouthes of folyche and ygnorant men: as fre, and not as hauyng the lyberty for a cloke of malycyousnes, but euen as the seruaũtes of god. Honoure al men, loue brotherly felowshyp, feare god, honour the kynge.

The Gospel. John. xvi.

JEsus sayde to hys disciples. After a whyle ye shall not se me, & agayne after a whyle, ye shal see me, for I goo to the father. Thẽ sayd some of his disciples betwene them selues: what is this þ he sayth vnto vs, after a whyle ye shal not see me, and agayne after a whyle ye shall see me, & þ I go to þ father. They sayd therfore, what is thys

that

that he sayth after a whyle? We cannot tell what he saythe. Iesus perceaued þ they woulde aske hym, and sayde vnto theym, ye inquire of thys betwene youre selues, because I sayde: after a whyle ye shall see me. Verely, verely, I saye vnto you. Ye shall wepe and lamente. But contrary wyse the worlde shall reioyce. Ye shal sorowe, but your sorowe shalbe turned to ioye. A womā when she trauayleth, hathe sorowe, because her houre is come. But assone as she is delyuered of the chylde, she remēbreth nomore the anguyshe, for ioye that a mā is borne into þ worlde. And ye nowe therfore haue sorowe. But I wyll se you agayne, and youre hartes shall reioyce, and youre ioye shal noo man take from you.

The fourth Sonday.

The epistle. Iames. i.

Every good gyfte, and euery perfecte gyfte is from aboue, and commethe downe from thee Father of lyghtes, with whom is no variablenesse, neyther is he chaunged vnto darcknesse. Of hys owne wyll begat he vs, wythe the worde of truth, that we shoulde be thee fyrste frutes of hys creatures, wherefore (deare brethren) lette euerye man be swyfte too heare, slowe to speake, slowe to wrath. For the wrathe of mā worketh not that whych is ryghteous before god. Wherfore laye a parte all fylthynes, and superfluytie of malycyousnesse, and receyue wythe meknes the worde that is graffed in you, whych is able to saue your soules.

The Gospel. Iohn. xvi.

Iesus

IEsus sayde vnto hys Disciples, nowe I goo my waye to hym that sente me, and none of you asketh me whether I goo, but because I haue sayde suche thynges vnto you, youre hartes are full of sorowe, Neuertheles, I tell you the truthe, it is expedyent for you that I go awaye. For yf I go not awaye, ỳ confforter wyl not come vnto you. But yf I departe, I wyl sende hym vnto you. And when he is come, he wyll rebuke the worlde of synne, and of ryghteousnes, and of iudgement. Of synne, because they beleue not on me: Of ryghteousnes because I go to my father, and ye shall se me no more. Of Iudgemente, because the Prince of thys worlde is Iudged alreadye. I haue yet many thynges to saye vnto you, but ye cannot beare them away now: Howbeit, when he is come (whiche is the spirite of truthe) he wyll leade you into all truthe. He shall not speake of hym selfe, but whatsoeuer he shall heare, ỳ shall he speake, & he wyll shewe you thynges to come. He shall glorifye me for he shall receyue of myne, & shall shewe vnto you. All thynges that the father hath are myne, therfore sayd I vnto you, that he shal take of mine, and shewe vnto you.

The fyfth Sondaye.

The Epystle. Iames. i.

BE that ye be doers of thee worde, & not hearers onely, deceyuing your owne selfes. For yf any man heare the worde, and declareth not the same by hys workes, he is lyke vnto a mã, beholding hys bodely face in a glasse. For assone as he hath loked on hym self, he goeth hys waye, & forget-

eethe immediatlye what hys fashyon was. But whoso loketh in the perfecte lawe of lybertie, & continueth therin (yf he be not a forgetfull hearer, but a doer of the worcke) the same shalbe happie in hys dede. Yf anye man amonge you seme to be deuoute and refrayne the not hys toungue, but deceyueth his owne harte, thys mannes deuocyon is in vayne. Pure deuocyō, and vndefyled before God the father, is this, to vyset the fatherles and wydowes in theyr aduersitye, and to kepe hym selfe vnspotted of the worlde.

The Gospell. John .xvi.

VErelye, verelye, I say vnto you, whatsoeuer ye shall aske the father in my name, he wyll geue it you. Hetherto haue ye asked nothinge in my name. Aske and ye shall receiue, that your ioy may be ful. These thynges haue I spoke vnto you by Prouerbes. The tyme wyll come, when I shal no more speake vnto you by Prouerbes, but I shall shewe you playnely frō my father. At that daye shall ye aske in my name. And I saye not vnto you that I wyl speake vnto my father for you. For the father hym selfe louethe you, because ye haue loued me, and haue beleued that I came oute frō God, I wēte oute from the father, & came into the worlde. Agayne I leaue the worlde, and go to the father. Hys disciples sayd vnto hym: Lo, nowe talkest thou playnly, and speakest no Prouerbe. Nowe are we sure that thou knowest all thynges, and needest not þ anye man should aske thee any question: therefore beleue we, that thou cammest from god. Jesus aunswered them: nowe ye do beleue, beholde, the houre

drayweth

draweth nye, and is already come, that ye shall be scattered euerye man to hys owne, and shall leaue me alone. And yet am I not alone for the father is wythe me. These wordes haue I spokē vnto you, þ in me ye myghte haue peace for in thee world shal ye haue tribulation: but be of good cheare I haue ouercome the world.

¶ On Ascention day.

The Epistle. Actes. i.

IN the former treatise (deare Theophilus) we haue spoken of all that Iesus beganne to doo, and teache, vntyll the daye, in whiche he was taken vp, after that he, throughe the holye ghoste hadde geuen commaundemētes vnto thee Apostles, whom he hadde chosen: to whom also he shewed hym selfe alyue after hys passyō, and that by manye tokens, appearing vnto theym. xl. dayes, and speakynge of thee kyngdom of God, and gathered theym together, and commaunded them that they shoulde not depart from Ierusalem, but to wayte for the promes of the father. Wherof, sayth he, ye haue heard of me. For Iohn truly baptysed with water, but ye shalbe baptysed with the holye ghoste, after these fewe daues. When they therfore were come together, they asked of hym sayinge: lorde, wylt thou at thys tyme restore agayne the kyngdom to Israel? And he sayde vnto them, it is not for you to knowe the tymes or the seasons, which the father hath put in hys owne power. But ye shall receaue power after that thee holy ghoste is come vpō you. And ye shalbe wytnesses vnto me, not only in Ierusalem,

but also in all Jewry, and in Samaria, and euen vnto the worldes ende. And when he had spoken these thynges, whyle they beheldē, he was taken vp an hye, and a cloude receaued hym vp out of theyr syghte. And while they lo-ked stedfastelye vp towarde heauē as he wēte, beholde, two men stode by theym in whyte apparell, whiche also sayde, ye men of Galile, why stand ye gasynge vp into heauen? This same Jesus whyche is taken vp from you into heauen, shall so come, euen as ye haue sene hym go into heauen.

The Gospell. Math. xvi.

IEsus appeared vnto the eleuen as they sate at meate, & cast into theyr teeth theyr vnbeleefe, and hardenes of hart, because they beleued not them whiche hadde sene that he was rysen agayne from the dead, and he sayd vnto thē, go ye into al thee worlde, and preache the Gospel to all creatures, he ꝑ beleueth & is Baptysed, shalbe saued. But he that beleueth not, shalbe dāpned. And these tokens shall followe theym that beleue, in myne name they shall caste oute deuyls, they shall speake with newe tonges, they shall dryue away serpentes. And yf they drinke any deadly thing, it shall not hurt thē. They shall lay theyr handes on the sicke, and they shall recouer. So then, when the Lorde had spoken vnto them, he was receaued into heauen, and is on the right hande of God. And they went forth, & preached euery where. The Lorde worlking wyth them, and confirming the word wyth miracles folowinge.

The

The Sondaye after the ascention.

The Epistle. i. Petri. iiii.

THe ende of al thinges is at hande, be ye therfore sobre, & watche vnto prayer. But aboue al thinges haue feruēte loue amōge youre selues, for loue shal couer the multitude of synnes. Be ye herberours one to another wythoute grudgynge. As euerye man hathe receaued the gyfte, euen so minister thee same one to another, as good ministers of the manyfolde grace of god. Yf ony man speake, let hym talcke as the wordes of God. Yf any man minister, let hym do it as of the habilitie which God ministreth to hym, that God in all thynges maye be glorifyed thrzought Jesus Chzist, to whom be prayse, & dominion for euer and euer. Amen.

The Gospell. John. xv.

WHen the comforter is come, whō I wyl sende vnto you from the father, euē the spirite of truth, whych procedeth of the Father, he shall testifye of me, & ye shall beare witnes also, because ye haue bene wythe me from the begynnynge. These thinges haue I sayd vnto you, because ye shulde not be offended. They shall excōmunicate you, yea the tyme shall come, that, whosoeuer kylleth you, wyll thynke ỳ he doth god seruice. And soche thynges wyl they do vnto you, because they haue not knowen the father, neyther yet me. But these thinges haue I tolde you, that, whā the tyme is come, ye may remember them, that I tolde you. These thynges sayde I not vnto you at the begynnynge, because I was present wyth you.

Whytsondaye.

The Epistle. Actes.ii.

When thee fyftye dayes were come to an ende, they were al with one accorde together in one place. And sodenlye there came a sounde frō heauen, as it hadde bene the commynge of a myghtye wynd, and fylled all thee house where they sate. And there appeared vnto them clouen tongues, lyke as they had bene of fyre, and it sate vppon eathe one of theym, and they were all fylled wyth thee holye ghost, and begaunne too speake wythe other toungues, euen as thee same spirite gaue theym vtteraunce. There were dwellynge at Ierusalem, Iewes, deuoute menne, out of euery nacyon of them that are vnder heauen. When thys was noysed aboute, thee multitude came together, and were astonyed, because that euerye man hearde them speake wyth hys owne language. They wōdered all, and marueyled sayinge amonge them selues, beholde, are not all these (whiche speake) of Galyle? And howe heare we euery man hys owne tongue, wherin we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Jury, and of Capadocia, of Pontus and Asia, Phrigia, and Pamphilia, of Egipte, and of the parties of Libia, which is beside Syren, & straungers of Rome Iowes and Proselites, Grekes and Arrabians, we haue hearde theym speake in our owne tongues, ỹ greate workes of God.

The Gospel. Iohn.xiiii.

Jesus sayde vnto his disciples: Yf ye loue me, kepe my commaundements, and I wyl praye

praye the father, and he shal geue you another comforter, þ he maye abyde with you for euer, euen the spirite of truthe, whom the worlde can not receaue, because thee worlde seeth hym not, neyther knoweth hym. But ye knowe hym: for he dwelleth wythe you, and shalbe in you. I wyll not leaue you comfortelesse: but wyl come to you. Yet a lyttle whyle, & thee worlde seeth me no more, but ye se me. For I lyue, and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you. He that hathe my commaundementes, and keepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father, and I wyll loue hym, and wyll shewe myne owne selfe vnto hym.

Monday in whitesonweke.

The Epistle. Actes. x.

Then Peter opened hys mouthe, and sayde: of a truthe, I perceaue that there is no respecte of psonnes wyth God, but in all people, he þ feareth hym, and worketh righteousnesse is accepted wythe hym. Ye knowe the preachyng that God sente vnto the chyldren of Israell, preachinge peace by Iesus Christe, whiche is Lorde ouer all thinges: whyche preachynge was publyshed throughoute all Iewry, and beganne in Galile after the baptisme whyche Iohn preached, howe God annoynted Iesus of Nazareth wyth the holye ghoste, and wythe power. Whyche Iesus went about doynge good, and healynge all that were oppressed of the deuyll, for God was wythe hym. And we are wytnesses of all thynges whiche he dyd in the

lande of thee Iewes, & at Ierusalem. Whome they slewe, and hanged on tree, hym God reysed vp the thyrde daye and shewed hym openly, not to all the people, but vnto vs wytnesses (chosen before god, for the same intēte) which dyd eate and dryncke wythe hym, after he arose frō death. And he cōmaunded vs too Preache vnto the people, & to testify that it is he, whych was ordayned of God, to be thee iudge of quycke & deade. To hym geue all thee Prophetes wytnesse ỳ throught hys name, whosoeuer beleeuethe in hym, shal receyue remission of synnes. Whyle Peter yet spake these wordes, thee holye ghoste fell on all them whyche hearde the preachynge. And they of the circūcision whiche beleued, were astonyed, as manye as came wythe Peter, because on the Gētyles also was shedde oute the gyfte of thee holye ghoste. For they hearde them speake wythe tonges, and magnifyed god. Then answered Peter, can anye man forbyd water, that these should not be baptysed whych haue receaued ỳ holy ghoste as well as we? And he cōmaunded theym to be baptised in the name of thee Lord. Then prayed they hym to tarye a fewe dayes.

The Gospel. Iohn. iii.

SO God loued thee worlde, that he gaue hys onelye begotten sonne, that, who soeuer beleeueth in hym, shoulde not perysche, but haue euerlastynge lyfe. For God sent not is sonne into ỳ worlde, too cōdempne the worlde, but that the worlde throughe hym myght be saued. He ỳ beleeueth on hym is not condempned. But he that beleeueth not, is condempned al readye, because he hathe not beleued in the name of the onely begotten

gotten sonne of God. And thys is thee cõdẽpnation, that lyghte is come into thee worlde, & men loued darchenes more then lyghte, because theyr dedes were euyll. For euery one that doth euyl, hateth the lyght, neyther cõmeth to the lyght, least hys dedes shulde be reproued. But he that doth truth, commeth to the lyght, that hys dedes may be knowẽ, howe that they are wrought in God.

Tuesday in whiteson weke.

The Epystle. Actes. viii.

When thee Apostles which were at Jerusalem hearde saye: that Samarya had receaued thee worde of God, they sente vnto them Peter and John. Whyche, when they were come downe, prayed for thẽ, that they myghte receyue thee holye ghooste. For as yet he was come on none of them, but they were Baptysed onelye in the name of Jesu Chriſte. Then layde they theyr handes on them, and they receyued the holy ghost.

The Gospel. John. x.

Verelye verely I saye vnto you, he þ entrethe not in by thee dooze in to thee shepefolde, but clymethe vp some other waye, the same is a thefe, and a murtherer: But he þ entrethe in by the dooze, is the shepeharde of the shepe. To hym the porter openethe, and thee shepe heare hys voyce, & he calleth hys owne shepe by name, & leadeth them out. And when he hathe sente forthe hys owne shepe, he goeth before them, and the shepe folowe hym: for they knowe hys voyce. A straunger wyll they not folowe, but wyll flye frõ hym, for they knowe not þ voyce of straũgers.

gers. Thes Prouerbe spak Jesus vnto theym but they vnderstoode not what thynges they were, whyche he spake vnto them. Then sayde Jesus vnto them agayne: verelye verelye, I saye vnto you. I am thee doze of thee shepe. All (euen as manye as came befoze me) ar theues & murtherers, but the shepe dyd not heare them: I am the doze, by me, yf any entre in, he shalbe safe, and shall go in and out, and fynde pasture. A theefe commethe not, but foz to steale, kyll, & destroye. I am come that they might haue lyfe and that they myght haue it moze aboundantly.

On Trinitie Sondaye.

The Epistle. Apoca. iiii.

AFter thys I loked and beholde: A dooze was open in heuen, & the fyrste voyce whyche I hearde, was as it were of a trompette, talkynge wythe me, which sayd, come vp hether, and I wyll shewe the thynges which must be fulfylled hereafter. And immediatlye, I was in thee spirite. And beholde a seate was set in heauen, and one sate on thee seate. And he that sate: was to loke vpon lyke vnto a Jaspar stone and a Sardyn stone. And there was a raynge bowe aboute ꝑ seat, in syght, like vnto an Emerauld. And about the seate were. xxiiii. seates. And vpon the seates. xxiiii. elders sytynge, clothed in whyte raiment, and had on theyr heades crownes of Golde. And oute of thee seate, proceded lyghtenynges, & thunderinges, & voyces, & there were. vii. lampes of foze, burnynge befoze ꝑ seate, which are ꝑ. vii. spirites of God. And befoze thee seate there was a sea of glasse,

lyke

lyke vnto Chrystall, and in thee myddes of the seate, and rounde aboute thee seate, were. iiii. beastes full of eyes, before and behynde. And the fyrste beaste was lyke a Lyon, and the seconde beaste lyke a calfe, and the thyrde beaste, had a face as a man, & thee fourthe beast was lyke a flyenge Egle. And thee. iiii. beastes had eche one of them syxe wynges aboute hym, & they were full of eyes within. And they had no rest day nether night, sayinge: Holy, holy, holy, Lord god almyghty, which was, and is, and is to come. And when those beastes gaue glory and honour, and thankes to hym that sat on the seate (whiche lyueth for euer, and euer) the. xxiiii. Elders fell downe before hym that sate on the throne, and worshypped hym that lyueth for euer, and caste theyr crownes before the throne, saying: thou arte worthye O Lord (oure God) to receyue glory, and honour, and power, for thou haste created all thynges, & for thy wylles sake they are, & were created.

The Gospell. John. iii.

THere was a man of thee Pharisees named Nichodemus, a Ruler of the Jewes. The same came to Jesus by night, and sayde vnto him: Rabbi, we knowe that thou arte a teacher come from god, for no man coulde do soch miracles as thou doest, except god were with hym: Jesus answered and sayd vnto him: Verely, verely I saye vnto the except a man be borne from aboue, he cannot se the kyngdome of God. Nichodemus sayde vnto him: how can a man be borne when he is old? Cã he enter into his mothers wombe & be borne agayne? Jesus aunswered: verelye, verelye I saye vnto the, except a mã be borne of water.

water, and of the spirite, he can not entre into the kyngedom of God. That whych is borne of the flesche, is flesche, and that which is borne of ꝑ spirit, is spirit. Meruayle not thou, that I sayde to the, ye muste be borne frome aboue. The wynde bloweth where it lusteth, & thou hearest the soũde thereof, but thou canste not tell whence it commeth, nor whether it goeth: So is euery one that is borne of the spirite. Nichodemus answered and sayde vnto hym: howe can these thynges be? Jesus answered & sayd vnto hym: art thou a Mayster in Israel, and knowest not these thynges? Verely, verely, I saye vnto the, we speake that we know, and testifye that we haue sene: and ye receaue not oure wytnesse. Yf I haue tolde you yearthly thynges, and ye beleue not: howe shal ye beleue, yf I tell you of heauenlye thynges. And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of man whyche is in heauen. And as Moyses lyft vp the serpente in the wylderneſſe: euen so muste the sonne of man be lyfte vp, that, whosoeuer beleueth in hym, peryche not, but haue euerlastynge lyfe.

The fyrste Sondaye after Trinite Sondaye.

The Epistle. 1. Johñ. iiii.

Derely beloued, let vs loue one an other: for loue cõmeth of God. And euery one that loueth, is borne of God, & knoweth God. He that loueth not knoweth not God: For God is loue. In thys appeareth the loue of God too vs warde, because ꝑ God sente hys onelye begotten sonne into

into ỹ world, that we myght lyue thorough hym. Herein is loue, not that we loued God, but that he loued vs, and sente hys sonne to be the agrement for our synnes: Dearely beloued, yf god so loued vs, we ought also to loue one another. No man hath sene God at any tyme. Yf we loue one another, God dwelleth in vs, and hys loue is perfect in vs. Hereby know we that we dwell in him, and he in vs: because he hathe geuen vs of hys spirite. And we haue sene, and do testifye that the father sent the sonne to be the Sauiour of the world: whosoeuer confesseth that Iesus is the sonne of god, in hym dwelleth god, and he in god, and we haue knowē, and beleued the loue that god hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herein is the loue perfect in vs, that we shuld haue truste in the daye of iudgemēte. For as he is, euen so are we in thys worlde. Ther is noo feare in loue, but perfecte loue casteth oute feare, for feare hathe paynfulnesse. He that feareth, is not perfecte in loue. We loue hym, for he loued vs fyrst. Yf a man saye: I loue God, and yet hate hys brother, he is a lyar. For howe can he, that loueth not hys brother whom he hathe sene, loue God whom he hath not sene? And this commaundemēt haue we of him: That he whyth loueth God, should loue his brother also.

The Gospell. Luke. xvi.

THere was a certayne ryche man, whych was clothed in purple, and fyne whyte, & fared delicioussly euery day, & ther was a certayn begger named Lazarus, whiche laye at his gate full of sores, desy-

ringe

singe to be refreshed with the crōmes, whiche fell from the riche mans borde, and noman gaue vnto him. The dogges came also and licked hys sores. And it tourned, that the begger dyed, & was caryed by the angels into Abrahams bosome. The riche man also dyed, and was buried. And beynge in hell in tormentes, he lyfte vp hys eyes, and sawe Abraham a farre of, and Lazarus in hys bosome, & he cryed, and sayde: Father Abraham, haue mercye on me, and sende Lazarus, that he maye dyppe the typpe of hys fynger in water, and coole my tongue, for I am tormented in thys flame. But Abraham sayde: Sonne, remember that thou in thy lyfe tyme, receyuedeste thy pleasure: and cōtrarye wyse, Lazarus receaued payne: But nowe he is comforted, and thou art punyshed. Beyonde all thys, betweene vs and you, ther is a greate space set, so that they, whiche would goo from hence to you, can not: neyther maye come from thence to vs. Then he sayde, I praye the therefore father, sende hym to my Fathers house (for I haue fyue brethren) for to warne them, lest they come also into thys place of tormente. Abraham sayde vnto him: they haue Moyses, and the Prophetes, let te the heare them. And he sayd: nay father Abraham, but yf one come vnto them from dede, they wyll repent. He sayd vnto hym: yf they heare not Moyses & ỹ Prophetes, neyther wyll they beleue though one rose from death agayne.

The seconde Sondaye.

The Epistle. 1. Ioh. iii.

Marueile

Marualle not my brethren, thoughe the worlde hate you, we knowe that we are translated from death vnto lyfe, because we loue the brethen. He that loueth not hys brother, abydeth in death, who soeuer hateth hys brother, is a manslear. And ye knowe that no manslear hathe eternal lyfe abydinge in hym. Hereby perceaue we loue: Because he gaue hys lyfe for vs: & we oughte to geue oure lyues for the brethren. But who so hath thys worldes good, and seeth his brother haue neade: and shutteth vp hys compassyon from hym: howe dwelleth thee loue of God in hym? My babes lette vs not loue in woorde, neyther in tongue: But in deede and in verytye: Hereby we knowe, that we are of thee verytye, and can quyet oure hartes before hym. For yf oure harte condempne vs, God is greater then oure harte, and knoweth all thynges. Dearelye beloued. yf oure harte condempne vs not, then haue we truste to God warde: and whatsoeuer we aske, we receaue of hym, because we kepe hys commaundementes, and do those thynges whiche are pleasaunt in hys syght. And thys is hys commaundemente, that we beleue on the name of hys sonne Jesus Christ, and loue one another as he gaue commaundemente: And he that kepeth hys commaundementes, dwelleth in hym and he in hym, and hereby we knowe that he abydeth in vs, euen by the spirite whiche he hath geuen vs.

The Gospel. Luke. xiiii.

A Certayne mā ordayned a great supper, & badde manye, & sente hys seruaūte at supper tyme, to saye to thē that were

were bydden, come: for all thynges are nowe ready. And they all atonce beganne to make excuse. The fyrste sayde vnto hym: I haue boughte a Farme, and I muste neades goo, & see it, I praye thee haue me excused. And another sayde: I haue bought fyue yoke of Oxen, and I go to proue thē, I pray the haue me excused. And another sayde: I haue maryed a wyfe, and therfore I can not come. And the seruaunte returned and broughte hys Mayster worde agayne therof. Then was the good mā of the house displeased, and sayde too hys seruaunt: go out quickly into the stretes, & quarters of the citye, and bringe in hether, ẏ poore, & the feble, and the halte, & the blynde. And the seruaunte sayde: Lorde, it is done as thou haste commaunded, and yet there is rowme. And the Lorde sayde vnto thee seruaunt: goo oute into thee hye wayes, and hedges, and compell thē to come in, ẏ my house maye be fyl'ed. For I saye vnto you, that none of those mē which were bydden, shal taste of my supper.

The.iii. Sondaye.

The Epistle. i. Petri. v.

Submit your selfes, euery man one to another, knytte youre selfes togeather in lowelynes of mynde. For god resisteth the proude, and geueth grace to the humble: Submytte youre selfes therfore vnder thee myghtye hāde of God, that he maye exalte you, when the tyme is come. Cast all youre care vpon hym: for he careth for you. Be sober and watche: for youre aduersarye ẏ deuyll, as a roaring Lyon walketh aboute, sekynge whom he maye deuoure: whome resyste

stedfast

stedfast in ẏ faythe, knowynge that thee same afflictions are appoynted vnto youre brethrē, that are in ẏ worlde. But the God of all grace, which hath called vs vnto hys eternall glorye, by Christ Jesu, shal his owne selfe (after that ye haue suffered a lyttle afflictyon) make you perfecte: settle, strēgth, and stablisshe you. To hym be glorye, and dominion for euer, and ener. Amen.

The Gospel. Luke. xv.

Then resorted vnto hym, all thee Publicanes and synners for to heare hym. And the Phariseis & Scribes murmurred saying. He receaueth synners, and eateth with theym. But he put forthe thys Parable vnto theym, sayinge: what manne amonge you hauyng an hundred shepe (yf he loose one of them) dothe not leaue nintye and nyne in the wyldernes, & goeth after that which is loste, vntyl he fynde it: and when he hathe founde it, he layeth it on hys shoulders withe ioye. And assone as he cometh home, he calleth together his louers & neyghbors, saying vnto thē: reioyce wyth me, for I haue founde my shepe, whiche was loste: I saye vnto you, that lykewyse ioye shal be in heauen ouer one synner that repenteth, more then ouernynetie & nyne iuste persones, which nede noo repentaunce. Eyther what woman (hauinge. x. grotes, yf she lose one) doth not lyght a candle, and swepe the house, and seke diligētelye tyll she fynde it? And whī she hath found it, she calleth her louers and her neyghbours together, sayinge: Reioyce wythe me, for I haue founde thee grote whiche I hadde loste. Lykewyse, I saye vnto you, shal there be ioye in the presence of the Angelles of God,

ouer one synner that repenteth.

The.iiii.Sondaye.

The Epistle. Rom.viii.

I suppose that the afflictions of thys lyfe, are not worthye of ỹ glorye, which shalbe shewed vpon vs. For the fruct desyre of the creature abydeth, lokynge when the sonnes of god shall appeare, because thee creature is subdued too vanytye, agaynst the wyll thercof, but for hys wyll whyche hath subdued thee same in hope. For thee same creature shall be delyuered frō the bondage of corruptyon, into ỹ glorious lybertye of the sonnes of God. For wee knowe that cuerye creature gronethe wythe vs also, and trauayleth in payne euen vnto thys tyme. Not oneiye it, but wee also which haue thee fyrste fruites of the spirite, mourne in our selfes also, & wayte for the adopcion (of the children of god) euen the deliueraunce of our bodies.

The Gospel. Luke.vi.

Be ye mercyfull, as youre Father also is mercyful. Judge not, and ye shall not be Judged: condempne not, and ye shall not bee condempned. Forgeue, and ye shall be forgeuen. Geue, and it shalbe geuen vnto you, good measure and prest downe, & shaken together, and runynge ouer, shall men geue into youre bosomes. For wythe the same measure that ye mete wythall, shall other men mete to you agayne. And he putte forthe a similitude vnto theym. Can the blynde leade the blynde: do they not bothe fal into the dyche? The disciple is not aboue hys Mayster: euerye mā shall be perfecte, euen as hys Mayster is.

is. Why seeste thou a moote in thy brothers eye, but considereste not the beame that is in thyne owne eye? Eyther how canste thou saye to thy brother: Brother, lette me pull oute the moote, ꝑ is in thyne eye, when thou seeste not thee beame, that is in thyne owne eye. Thou ypocrite, caste oute the beame oute of thyne owne eye fyrste, thē shalte thou see ꝑfectelye to pull oute ꝑ mote, that is in thy brothers eye.

The. v. Sondaye.

The Epistle. 1. Petri. iii.

Be you all of one mynde, & of one harte, loue as Brethren, bee pitifull, be curteous (meke) not renderynge cupll for cupll, or rebuke for rebuke: but contrarye wyse, blesse, knowynge ꝑ ye are there vnto called, euen that ye shoulde bee eyres of thee blessynge. For he that dothe longe after lyfe, & loueth to see good dayes, lette hym refrayne hys tongue frome cupll, and hys lyppes that they speake no guyle. Lette hym eschewe cupll and do good: Lette hym seke peace, & ensue it. For the eyes of the lorde ar ouer ꝑ ryghteous, and hys eares are open vnto theyr prayers. Agayn, the face of the Lorde is ouer them that do cupll. Moreouer, who is it that wyll harme you, yf ye folowe that which is good? Yea, happy are ye, yf any trouble happen vnto you for ryghteousnesse sake. Be not ye afrayed for anye terror of theym, neyther be ye troubled, but sanctifye the lorde God in your hartes.

The Gospel. Luke. v.

It came to passe, that when the people preased vpon hym, to heare the woorde of God (he stode by thee lake of Genazareth) and

sawe two shyppes stande by thee lakes syde, but thee Fyshermen were gone oute of theym, and were washynge theyr Nettes. And he entered into one of thee Shyppes (whiche pertaygned to Simon) and prayed hym, that he woulde thruste oute a lyttle from the lande. And he satte downe, and taughte thee people oute of thee shyppe. When he hadde lefte spekynge, he sayde vnto Simon: Launche oute into the depe, and lette shyppe youre nettes to make a draughte. And Simon answered and sayde vnto hym: Maister, we haue labboured all nyghte, and haue taken nothynge. Neuertheless, at thy commaundemente, I wyll loose forthe ỳ nette. And when they had thys done, they inclosed a greate multitude of fyshes. But theyr nette brake, and they beckened to theyr felowes (whych were in the other shyppe) that they shoulde come, and helpe thē: And they came and fylled bothe thee shyppes that they soncke agayne. When Simō Peter sawe thys, he fell downe at Jesus knees, sayinge: Lorde, goo from me, for I am a synne full mā. For he was astonyed, and all that were withe hym at thee draughte of Fyshes, whiche they hadde taken, and so was also James, & John thee Sonnes of Zebede, whiche were partayners wythe Simon. And Jesus sayde vnto Simon: Feare not, fromehence fourthe thou shalte catche menne. And they broughte thee shyppes too lande, and forsoke all, and followed hym.

The.vi. Sondaye.

The Epystle. Rom.vi.

Knowe

KNowe ye not, þ all we, which are Baptized in Jesu Christ, ar Baptized to dye wythe hym: we are buryed then wyth hym, by Baptisme for to dye, that lykewyse, as Christ was rayled from death, by thee glorye of the father, euen so we also, shoulde walcke in a newe lyfe. For yf we be graf e in death lyke vnto hym: Euen so shal we partakers of the resurrection: knowynge thys, that oure olde mã is Crucifyed wythe hym also, that thee bodye of synne, myghte vtterlye be destroyed, þ hence forthe we shoulde not be seruaũtes vnto synne. For he that is dead, is iustifyed frõ synne, wherfore, yf we be dead with christ, we beleue, þ we shal also lyue with him, knowing that christ being rayled from death, dieth nomore. Death hath no more power ouer hym. For as touchyng that he dyed, he dyed concerning synne, once. And as touchynge that he lyueth, he lyueth vnto God: lykewyse, consydre ye also, þ ye are dead, as touchynge synne, but are alyue vnto god, thrzough Jesus Christ our Lorde.

The Gospell. Math. v.

IEsus sayde vnto hys disciples, excepte your righteousnes excede þ righteousnes of the Scribes, and Pharisees, ye cannot enter into the kingdom of heauen. Ye haue hearde þ it was sayde vnto thẽ of the olde tyme, thou shalte not kyll: who soeuer kylleth, shal be in daunger of iudgement. But I saye vnto you: that whosoeuer is angery wyth hys brother, vnadvysedlye, shalbe in daunger of iudgemente. And whosoeuer say vnto hys brother, Racha, shalbe in daunger of a counsayl But whosoeuer sayth:

thou foole, shal be in daũger of hell fyre. Therfore, yf thou offerest thy gyfte at ỳ aultar, and there remẽbrest that thy brother hathe ought against the, leaue ther thyne offering before ỳ aultare, & go thy waye fyrst, and be reconcyled to thy brother, and then come & offre thy gyfte. Agree with thyne aduersarie quickly, whyles thou art in the way with him, least at any tyme the aduersarye, delyuer the to the Iudge, & the Iudge delyuer thee to thee Minister, and thẽ thou bee caste into pryson. Verely I saye vnto thee, thou shalte not come oute thẽce, tyll thou haue payed the vttermoste farthynge.

The. vii. Sondaye.

The Epistle. Rom. vi.

I Speake grosly, because of ỳ enfirmitie of your fleche. As ye haue geuen youre mẽbres, seruauntes too vncleannesse & to iniquitie (frõ one iniquitie to another) euen so nowe geue ouer youre mẽbers, seruaũtes vnto ryghteousnesse, ỳ ye maye be sanctifyed. For when ye were seruaũtes of synne, ye were voyde of ryghteousnesse. What fruyte hadde ye thẽ in those thynges, whereof ye are nowe ashamed? For the ende of those thinges are death. But now are ye delyuered frõ synne, & made thee seruaũtes of God, & haue your frute to be sanctified, and the ende euerlastynge lyfe. For the rewarde of synne is death, but eternall lyfe, is the gyfte of God: through Iesus Christe oure Lorde.

The Gospel. Mat. viii.

IN those dayes, whẽ ther was a very great company, and hadde nothinge too eate, Iesus called his disciples vnto hym, and sayde vnto

vnto theym: I haue compassion on the people, because they haue ben nowe wyth me thre dayes, & haue nothing to eate: And yf I sende them away fastynge, to theyr owne houses, they shal faynt by the waye, for diuerse of the, came from farre. And his disciples answered him: where shulde a man haue bread here in the wyldernesse, to satisfye these? And he asked them, howe manye loaues haue ye? They sayde: seuen. And he commaunded the people to syt downe on the grounde. And he tooke the seuen loaues. And when he hadde geuen thankes, he brake, and gaue too hys disciples, to sett before them. And they dyd sette theym before the people. And they hadde a fewe smal fyshes. And when he hadde blessed, he cōmaūded them also to be set before theym. And they dyd eate, and were suffysed. And they toke vp of the broken meat that was lefte, seuen baskettes full. And they that dyd eate were about iiii. thousand. And he sente them awaye.

The. viii. Sondaye.

The Epistle. Rom. viii.

BRethren, we are detters, not to the flesche, to lyue after the flesh. For yf ye lyue after thee flesh, ye shall dye. But yf ye (throughe the spirite) doo mortifye thee deedes of the bodye, ye shall lyue. For as manye as are ledde by the spirite of God, they are the sonnes of God: For ye haue not receyued the spirite of bondage, to feare anye more, but ye haue receiued the spirite of adopcyon, wher by we crye: Abba father. The same spirite certifyeth oure spirite, þ we are þ sonnes of God, Yf we be sonnes, then are we also eyres.

thee eyres I meane of God, and eyres annexed withe Christ, yf so be that we suffre with hym, þ we may be also glorifyed together wþ hym.

The Gospel. Mat. vii.

BEware of false Prophetes, whiche come to you in shepes clothynge, but inwardelye they are raueynge wolues. Ye shall knowe theym by theyr fruytes. Doo men gather grapes of thornes? Or figges of Thystles? Euen so euerye good tree bryngeth forthe good fruytes. But a corrupte tree bryngeth forth cupl fruites. A good tree cannot bryng forthe bad fruytes, neyther can a bad tree brynge forthe good fruytes. Euery tree that bryngeth not forthe good fruyte, is hewen downe & caste into the fyre. Wherefore, by theyr fruites ye shal knowe thē. Not euery one þ sayth vnto me, Lorde, Lorde, shall entre into þ kyngdome of heauen. But he that doeth the wyll of my father whiche is in heauen, he shall entre into the kyngdome of heauen.

The.ix. Sondaye.

The Epistle. i. Cor. x.

BRethren, I woulde not that ye shoulde be ignorannte, howe that oure fathers were all vnder thee cloude, and all passed throughe thee sea, and were all Baptised vnder Moses in the Cloude, and in the sea, and dyd all eate of one spirituall meate, & dyd al drink of one spiritual drynke. And they dranke of thee spirituall rocke that folowed them, which rocke was Christ. But in manye of theym, had God no delyghte. For they were ouerthrowen in the wyldernesse These are ensamples to vs, þ wee shoulde not luste after cupll

euyll thynges, as they lusted. And ỹ ye should not be worshippers of Images, as were some of theym, accordynge as it is wrytē. The people sat doune to eate and drynke, and rose vp to play. Neyther let vs be defyled wyth fornication, as some of them were defylled wyth fornication, and fel in one day thre and twentye thousande. Neyther let vs tēpt Christ as some of them tēpted, & were destroyed of Serpentes. Neyther murmure ye, as some of them murmured, & were destroyed of the destroyer. Al these thynges happened vnto them for ensamples: But ar wrytten to put vs in remembraūce, whome thee endes of the worlde ar come vpon. Wherfore lette hym, that thynketh he standeth, take hede, least he fall. There hathe none other tēptacyon taken you, but suche as folowed thee nature of man. But God is faythfull, whiche shal not suffre you to be tēpted aboue youre strengthe: But shall in the myddes of temptacyon make a waye, that ye maye be able to beare it.

The Gospell. Luke. xvi.

IEsus sayde vnto his Disciples, there was a certayne ryche man which had a Stewarde, and the same was accused vnto hym, that he had wasted his goodes. And he called hym: and sayde vnto hym: Howe is it, that I heare thys of the? Geue accōptes of thy Stewardshype, for thou mayest be no longer Steward. The Stewarde sayde wythin hym selfe, what shall I do? For my master taketh away frō me ỹ Stewardshipe. I can not dig, and to begge I am ashamed I wote what to do, that, when I am put oute of the Stewardshipe, they may receyue me into

theyr

theyr houses. So, whē he had called al his ma
sters debters together, he sayde vnto the fyrs
te, howe moche owest thou vnto my master?
And he sayde an hundrethe Tunnes of oyle.
And he sayde vnto hym, take thy byl, and syt
downe quyckly, and wryte fiftie. Then sayde
he to another, how moch owest thou? And he
sayde an hundred Quarters of wheate. He
sayde vnto hym: take thy byll, & wryte fowre
score. And the Lorde commended the vniust
Steward, because he had done wysely. For the
chyldren of thys worlde are in theyr nacyon,
wyser then ỳ childrē of light. And I say vnto
you: Make you frendes of thee vnryghteous
Mammon, that, when ye shal haue nede, they
maye receyue you into euerlastige habitatiōs.

The .x. Sondaye.

The Epistle. i. Cor. xii.

Oncernynge spyrituall thynges (bre
thrē) I wold not haue you ignorauūt.
Ye know that ye were Gentiles, and
went your wayes vnto domme Images, euen
as ye were led. Wherfore I declare vnto you,
that no man speakynge by the spirite of God,
defyethe Iesus. Also, no man can say, ỳ Iesus
is thee Lorde, but by thee holy ghoste. There
are dyuersyties of gyftes, yet but one spyryte.
And there are dyfferēces of admynystracyons,
and yet but one Lorde, and there are dyuerse
maners of operacyons, and yet but one God,
whyche worketh all in all. The gyfte of the
spyryte is geuē to euery man, to edyfye wythe
all. For to one is geuen thrōughe the spyryte,
the vtteraunce of wysdom, to another is geuē
the vtteraunce of knowledge by the same spi-
rite:

rite: To another is geuen faythe, by the same spirite. To another the gyft of healing, by the same spirite. To another power to do miracles: To another to Prophesye: To another Judgemente to discerne spirites. To another diuerse tongues. To another the interpretacion of tongues: But these all worketh euen thee selfe same spirite, deuydinge to euery man a seuerall gyft, euen as he wyll.

The Gospell. Luke. xix.

AND when he was come nere too Jerusalem, he behelde thee Cytie, and wept on it, sayeng: If thou haddest knowen those thynges, whiche belonge vnto thy peace, euen in thys thy day, thou woldest take hede. But nowe are they hyd from thyne eyes. For thee dayes shal come vnto the, ꝑ thy enemyes shal also caste a banke about the, and cõpasse the round, & kepe the in on euerye syde, and make thee euen wythe the grounde, & thy chyldren whiche are in the. And they shall not leaue in the, one stone vpon another, because thou knowest not the tyme of thy visitacyon. And he went into the Temple, and began to caste oute them ꝑ solde there in, & thẽ ꝑ bought, saying vnto them: It is wrytten, my house is ꝑ house of prayer: but ye haue made it a denne of theues. And he taughte dayly in the temple.

The. xi. Sondaye.

The Epistle. i. Cor. xv.

BRethren, as pertaynynge too thee Gospell, which I preached vnto you, whiche ye haue also excepted, and in thee which ye continewe, by thee whiche ye are also saued, I do you to wete after what maner

I prea-

I preached vnto you, yf ye kepe it, except ye haue beleued in vayne. For fyrste of all I delyuered vnto you, ꝓ which I receyued, howe that Christe dyed for oure synnes, agreyng to the scriptures. And that he was buryed, and that he rose agayne the thyrde daye, according to the scriptures: and that he was sene of Cephas, then of thee. xii. After that was he sene of mo then fyue. C. brethren at once, of whiche manye remayne vnto thys daye, & manye are fallen a slepe. After that appeared he to James, then to all the Apostles. And last of al, he was sene of me, as of one that was borne oute of due time. For I am the least of the Apostles which am not worthy to be called an apostle, because I haue persecuted thee congregacyon of God. But by thee grace of God, I am that I am. And hys grace which is in me: was not in vayne. But I laboured more aboundauntly, then they all, yet not I, but the grace of god which is wythe me. Therfore, whether it were I, or they, so we preached, and so ye haue beleued.

The Gospel. Luke. xviii.

CHrist told thys parable vnto certayne, which trusted in them selfes, that they were perfecte, & dispised other. Two men wente vp into the temple to pray, the one a Pharyse, and the other a Publican. The Pharise stode & prayed thus withe him selfe: God I thancke the ꝓ I am not as other men are, extorcioners, vniust, adulterers, or as this Publicā, I fast twise in the wake: I geue tythe of all that I possesse. And the Publican standynge a farre of, would not lyfte vp hys eyes to heauen, but smote hys breste, sayinge:

God

God be mercyfull to me a synner. I tell you, thys man departed home too hys house, iustifyed more then the other. For euery man that exalteth him self, shalbe brought lowe: And he that humbleth hym selfe, shall be exalted.

The.xii. Sondaye.

The Epistle. ii. Corin. iii.

SUche trust haue we through Christe too God warde, not that we are sufficiēte of our selues, to thynke anye thynge of oure selues, but yf we be able vnto any thynge, the same commeth of God, whiche hathe made vs able to minister the newe Testamēt, not of the letter but of the spirite: For the letter kylleth, but the spirit geueth lyfe. Yf the ministracyon of death, through the letters fygured in stones, was gloryous, so that the chyldren of Israel coulde not beholde the face of Moses, for the glorye of hys countenaunce (whiche glory is done awaye) why shal not ẏ ministracyon of the spirite be muche more gloryous, for yf the ministracion of condemnaciō be gloryous, moch more doeth the ministraciō of ryghteousnes excede in glory.

The Gospell. Math. vii.

JEsus departed frō the coastes of Tyre and Sydon and came vnto thee sea of Galyle, thorow the middes of the Coastes of the. x. cities. And they broughte vnto hym one that was deaffe, ⁊ had an impedimēte in his speache, and they prayed him to putte his hande vpō hym. And when he hadde takē hym asyde from thee people, he putte hys fynger into hys eares, and dyd spytte, and touched hys tongue and looked vp too heauē and

syghed,

syghed, and sayde vnto hym: Ephata, that is to saye: be opened. And strayghte waye his eares were opened, and the stryng of hys tongue was loosed, and he spake playne. And he cõmaunded them that they shulde tell no man. But the more he forbad theym, so moche the more a great deale they publyshed, saying: He hath done all thynges well, he hathe made bothe ỹ deaffe to heare, & the domme too speake.

The.xiii. Sondaye.

The Epystle. Galat. iii.

TO Abraham, and hys sede, were the promises made. He sayth he, not in his sedes, as manye: But in thy sede, as of one, which is chryst. Thys I saye: that thee Lawe which begãne afterwarde, beyonde fowre hundred and thyrtye yeares, doth not dysanull thee Testamente, that was confirmed afore of God, vnto Chryst warde, to make the promyse of none effecte. For yf the inheritaũce come of the law, it cometh not now of promes. But God gaue it to Abraham by promes. Wherfore then serueth thee lawe? The lawe was added, because of transgression (tyll the sede came, to whõ the promyse was made) and it was ordeyned by Angels in the hande of a mediator: A mediator is not a mediator of one: But God is one. Is ỹ lawe thẽ agaynste the promyse of God? God forbyd. For yf there had bene a lawe geuen, whyche coulde haue geuen lyfe: then no doubte, ryghteousnes should haue come by the lawe. But thee scripture cõcludeth all thynges vnder synne, that the promyse by the fayth of Jesus Chryst, shuld be geuen vnto them, that beleue.

The

The Gospel. Luke. x.

Happy are the eyes, which se the thynges that ye see. For I tell you, that many Prophetes & Kynges haue desired to see those thinges which ye see and haue not sene them, & to heare these thynges which ye heare, & haue not heard theym. And beholde, a certayne Lawyer stoode vp, & tempted hym, sayinge: Master, what shall I doo to inherite eternall lyfe? He sayde vnto hym: what is written in the Lawe? howe readeste thou? and he aunswered, and sayd: Loue the Lorde thy God wythal thy harte, & wythe all thy soule, and wythe all thy strengthe, and wyth all thy mynde: And thy neyghbour as thy selfe. And he sayde vnto hym: Thou haste aunswered ryght. This do, and thou shalte lyue. But he wyllynge to iustifye hym selfe, sayd vnto Jesus: And who is my neyghbour: Jesus answered, and sayde: A certayne man descended from Jerusalem, to Hiericho, and fell amonge theues, whyche robbed him of hys raymente, and wounded hym, and departed, leauyng hym halfe dead: And it chaunsed that there came downe a certayne Priest that same waye, and when he sawe hym, he passed by. And lykewyse a Leuyte, when he wente nye to thee place, came and loked on hym, and passed by. But a certayne Samaritane as he iorneyed, came vnto hym, and whē he sawe hym, he hadde compassion on hym, and went to, and bounde vp hys woundes, and poured in oyle, and wyne, and set hym on hys owne beaste, and broughte hym to a common Inne, and made prouysyon for hym. And on thee morowe, whē he departed, he toke oute two pēce,

and

and gaue them to the hoste, and sayd vnto him: Take cure of him, and whatsoeuer thou spendeste more, when I come agayne, I wyll recompense thee. Whyche nowe of these thre thinkeste thou was neyghbour vnto him that fell emonge the theues? And he sayd: he that shewed mercy on hym. Then sayde Jesus vnto hym: Go, and do thou lykewyse.

The .xiiii. Sondaye.

The Epistle. Galat. v.

I Saye: walcke in ỳ spirite, and fulfyll not the luste of the flesche. For the flesche lusteth contrary to the spirite, and the spirite contrarye to the flesche: These are contrarye one to thee other, so that ye can not do whatsoeuer ye woulde. But and yf ye be led of the spirite, then are ye not vnder the lawe. The dedes of the flesche are manyfest, whiche are these, adultery, fornicatiõ, vnclennesse, wãtonnesse, worshyppynge of ymages, witchcrafte, hatred, variaunce, zele, wrathe, stryfe, sedicions, sectes, enuyinge, murdre, dronkennes, glottonye, and soche lyke: Of the whiche I tel you before, as I haue tolde you in tymes paste, ỳ they which cõmytte soche thinges, shal not be inheritours of the kyngedom of God. Contrarely, thee fruyte of thee spirite, is loue, ioye, peace longe sufferynge, gentlenesse, goodnes, faythfulnesse, mekenesse, temperaunce. Agaynste soche there is no lawe. They truelye that are Christes, haue crucifyed the flesche wyth thee affections and lustes.

The Gospell. Luk. xvii.

AND it chaunced, as Jesus wente to Jerusalem, that he passed thorough the Samaria and

and Galile. And as he entred into a certayne towne, ther met hym .x. men that were lepers. Whiche stode a farre of, and put forth theyr voyces, and sayde: Jesu Mayster haue mercye vppon vs. When he sawe them, he sayde vnto them: go shew youre selfes vnto the Prestes. And it came to passe, that as they wente, they were clensed. And one of theym, when he sawe that he was clensed, tourned backe agayne, & with a loude voyce praysed God, & fell downe on hys face at hys fete, and gaue hym thākes. And thee same was a Samaritane. And Jesus aunswered, & sayde: are there not ten clensed? But where are those nyne? There are not foūde þ returned agayne to geue God prayse, saue onelye thys straunger. And he sayde vnto hym: aryse, goo thy waye, thy fayth hathe made the wole.

The .xv. Sondaye.

The Epistle. Galat. vi.

YE see, howe large a letter I haue wrytten vnto you, wyth myne owne hāde. As many as desyre with outwarde apparaunce to please carnally, the same constrayne you to be circuncysed onely, least they should suffer persecution for the crosse of Christ. For they them selfes which are circūcised, kepe not the lawe, but desyre too haue you circumcised, that they myghte reioyce in youre flesche. God forbyd, þ I shoulde reioyce, but in þ crosse of oure Lord Jesu Christe, whereby the worlde is crucifyed vnto me, and I vnto þ worlde. For in Christe Jesu, neyther circūcision auayleth anye thyng at all, nor vncircumcision: But a newe creature. And as manye as walke accordyng vnto

this rule, peace be on theym, and mercye, and vppon Israel that pertaynyth to God. From hēce forthe, let no mā put me to busynesse: For I beare in my bodye thee markes of ỳ Lorde Jesu. Brethren, the grace of oure Lorde Jesu Christe be wyth your spirite. Amen.

The Gospel. Math. vi.

NO man can serue two maysters, for eyther he shall hate thee one, & loue thee other, or else leane to the one, & dispyse the other: ye can not serue God, and Mammon. Therefore I saye vnto you: be not carefull for youre lyfe, what ye shall eate, or drinck, nor yet for youre bodye, what raymēte ye shall put on. Is not thee lyfe more worthe then meathe, and thee bodye more of value, then raymente? Beholde, thee foules of thee ayre, for they sowe not, neyther doo they reape nor carrye into the Barnes: And your heauēlye father fedeth theym. Are ye not moche better then they? Which of you (by takynge careful troughte) can adde one cubyte vnto his stature? And why care ye for rayment? consyder the lylyes of the felde, how e they growe. They labour not, neyther do they spinne. And yet I saye vnto you, that euen Salomon in all ys royaltye was not clothed lyke one of these, wherfore, yf God so clothe thee grasse of the felde (whiche, throughe it standeth to daye, is to morow cast into the fornace) shal he not much more do ỳ same for you, O ye of lyttle fayth? Therfore take no thoughte, saying: what shal we eate, or what shal we drynch, or wherwyth shall we be clothed? After all these thinges do the Gentiles seke. For youre heauenlye father knoweth that ye haue nede of all these thynges.

ges: But rather seke ye fyrst the kyngdome of god, and the righteousnes therof, and all these thynges shalbe ministred vnto you. Care not then for the morowe, for the morowe day shall care for it selfe: Sufficiente vnto the days, is the trauayle therof.

The.xvi. Sondaye.

The Epistle. Ephe. iii.

I Desyre that you faynt not, because of my tribulacyons that I suffre for your sakes: whiche is your prayse. For this cause I bowe my knees vnto the father of our lorde Iesus christe, whiche is father of all that is called father in heauen and in yearthe, þ he would graunte you, accordynge too thee riches of hys glorye, þ ye maye be strengthed wyth myght by hys spirite in thee inner man, that Christ maye dwell in youre hartes by fayth, that ye beynge rooted and grounded in loue, myghte be able to comprehende wythe all sayntes what is thee bredth and lengthe, depth and heigth: and to knowe the excellent loue of thee knowledge of Christe, þ ye myght be fulfylled wythe all fulnes, whiche commethe of God. Vnto hym that is able to do exceedynge aboundauntelys about all that we aske or thynke, accordynge to the power that worketh in vs, be prayse in the congregacyon by Christ Iesus throughout al generacyons for eyme to eyme. Amen.

The Gospell. Luke. vii.

AND it fortuned, that Iesus went into a cytye called Naim, & manye of hys disciples went wythe hym and muche people. When he came

nye to thee gate of the cytye, behold, there was a dead man caryed oute, which was thee onely sonne of his mother, and she was a wyddowe, and muche people of thee cittye was with her. And when the Lord saw her, he had compassiō on her, and sayde vnto her: wepe not. And he came nye, & touched thee coffyn, and they that bare hym stode styll. And he sayd, yong man, I saye vnto thee: aryse. And he ꝑ was dead, sate vp, and beganne to speake. And he delyuered hym too hys mother. And ther came a feare on them all, and they gaue the glory vnto God, sayinge: A greate Prophete is rysen vp amōg vs, & God hath visited hys people. And thys rumor of hym, wente forthe thorough out all Jury, and through out all the regions whyche lye rounde aboute.

The .xvii. Sondaye.

The Epystle. Ephe. iiii.

I (whyche am a prisoner of thee lordes) exhorte you, that ye walke worthye of thee vocation, where with ye are called wythe all lowelynesse and mekenesse: wythe humblenesse of mynde, forbearynge one another thorough loue, and be diligence to kepe the vnytie of ꝑ spirite, through the bonde of peace, beynge one bodye and one spirite, euē as ye are called in one hope of your callynge. Let ther be but one lorde, one fayth, one Baptisme, one god & father of al, whyche is aboue al, and through all, and in you all.

The Gospel. Luke. xiiii.

It chaunced, that Jesus wente into thee house of one of thee chyefe Pharyses, to eate breade on the Sabboth day: And they watched

watched him. And beholde, there was a certayne man before hym, which had the Dropsye. And Jesus aunswered and spake vnto the Lawyers and Pharises, saying: Is it lawfull to heale on the Sabbothe daye? And they held theyr peace. And he tooke hym and healed hym and lette hym goo, and aunswered thē, saying: which of you shal haue an Asse or an Oxe fallen into a pytte, & wyll not strayght way pull hym oute on thee Sabboth day? And they coulde not aunswere him agayne to these thinges. He put forth also a similitude to thee gestes, when he marked howe they preased to be in the hyghest roumes, and sayde vnto them: when thou arte bydden of any man to a weddynge, syt not downe in ỹ highest rowme, lest a more honorable man then thou, be bydden of him, and he that (bad hym and thee) come, and saye to the: geue thys mā rowme, and thou begyn wythe shame to take thee lowest rowme. But rather when thou arte bydden, go & sytte in the lowest rowme, that (when he that bad the, cometh) he maye saye vnto the, frende syt vp hygher. Then shalt thou haue worshyp, in the presence of them that sytte at meate wyth the. For who soeuer exalteth hym selfe, shalbe brought lowe, and he that humbleth him selfe, shalbe exalted.

The .xviii. Sondaye.

The Epistle. i. Cor. i.

I Thanke my God alwayes on your behalfe, for the grace of God, which is geuen you by Jesus Christ, that in all thinges ye are made ryche by hym, in all vtteraunce, and in all knowledge,

by the whyche thynges, the testimonye of Jesus Christe was confirmed in you, so that ye are behynde in no gyfte, waytynge for ther appearynge of oure Lorde Jesus Christe, which shall also strengthe you vnto the ende, that ye maye be blameles, in the daye of the commyng of our Lord Jesus Christe.

The Gospel. Mat. xxii.

When the Pharyses had herde, that Jesus dyd putte the Saduces to sylẽce, they came togeather and one of theym (whiche was a Doctor of lawe) asked hym a Questyon, temptynge hym, and sayinge: Maister, whyche is the greateste commaundemente in the lawe? Jesus sayde vnto hym: thou shalte loue the Lorde thy God, with all thy harte, and with all thy soule, and with all thy mynd. This is the fyrst and greatest commaundement. And the seconde is lyke vnto it. Thou shalt loue thyne neyghbour as thy selfe. In these two commaundementes hange all the lawe and the prophetes. Whyle the Phariseis were gathered together, Jesus asked them, sayinge: what thinke ye of Christe, whose sonne is he? They sayde vnto hym, the sonne of Dauid. He sayde vnto theym: Howe then dothe Dauid in spirite, call hym Lorde, sayinge: The Lorde sayde vnto my Lord, sytte thou on my ryghte hande, tyll I make thyne enemyes thy footestole. Yf Dauid then call hym Lord, howe is he then hys sonne? And no man was able to aunswere hym anye thinge, neyther durste anye mã (from ỳ daye fourth) aske hym anye mo questions.

The

The.xix.Sondaye.

The Epistle. Ephe. iiii.

THys I say, & testifye thzough the Lozde, þ ye hence fourthe walcke not as other Gẽtiles walck, in vanitye of theyr mynde, whyle they are blynded in theyr vnderstãding, beyng farre fromc a godlye lyfe, by thee ignozaunce þ is in theym, and beause of the blyndenesse of theyr hartes, whyche beynge past repentaunce, haue geuen theym selues ouer vnto wantonnesse, to wozcke all maner of vnclennesse, euen wythe gredynesse. But ye haue not so learned of Chzist. Yf so be that ye haue hearde of hym, and haue bene taught in hym, as thee truthe is in Jesu: (as concernynge the conuersatyon in tyme past) to laye fromc you that olde man, whyche is cozrupte, accozdynge to thee deceyueable lustes. To be renued also in the spirite of your mynde, and to put on that newe man, whyche after God is shapen in ryghteousnesse, and true holynesse. Wherfoze, putte away lyenge, and speake euerye man truthe vnto hys neyghbour, foz asmoche as we are members one of another. Be angery and synne not. Lette not thee Sunne goo downe vpon your wzath, naythez geue place to thee backebyter, lette hym that stole, steale nomoze, but lette hym rather labour wyth hys handes, thee thynge whyche is good, that he maye geue vnto hym that neadeth. Lette no fylthye communication pzocede oute of youre mouthe: But that whyche is good to edifye, wyth all, as ofte as neade is, that it maye minister grace vnto þ hearers. And grau not ye the holye spirite of God, by whom

ye are sealed vnto thee daye of redēption. Let all bytternes, and fearsenes, and wrathe, and roarynge, & cursed speakynge, be putte awaye from you, wyth all malicyousnes. Be ye curteous one to another, mercyfull, forgeuynge one another, euen as god for Christes sake hath forgeuen you.

The Gospell. Math. ix.

IEsus entred into a shippe, & passed ouer, and came into hys owne cytye: And beholde, they broughte too hym a man, sycke of the Palsey, lying in a bedde. And whē Jesus sawe the faythe of theym, he sayde to thee sycke of the Palsey: sonne be of good chere, thy synnes be forgeuen thee. And beholde, certayne of thee Scribes sayd wythin theym selfes: Thys man blasphemeth. And when Jesus sawe theyr thoughtes, he sayde: Wherfore thynke ye euyll in youre hartes? whether is it easyer to saye, thy synnes are forgeuen thee, or to saye: aryse and walcke? But that ye maye knowe, that thee Sonne of man hathe power to forgeue synnes in yearthe: Then sayde he to ỳ sycke of thee Palsey: Aryse, take vppe thy bedde, and goo vnto thyne house. And he arose, and departed to hys house: but the people that sawe it, maruayled, and glorifyed god, whiche hadde geuē suche power vnto men.

The .xx. Sondaye.

The Epistle. Ephe. v.

TAke hede therfore, howe ye walke circumspectelye: not as vnwyse, but as wyse men, redeming ỳ tyme, because the

the dayes are cupl. Wherfore be ye not vnwyse but vnderstande what the wyll of the Lorde is, and be not dronken wythe wyne, wherein is excesse: But be fylled wyth the spirite, speakynge vnto youre selues in Psalmes & Himnes, and spirituall songes, synginge, and makinge melodye to the Lord in youre hartes, geuynge thankes alwayes, for all thinges vnto God thee father, in the name of oure Lord Iesus Christ, submittynge youre selfes one too another, in the feare of God.

The Gospel. Math. xxii.

IEsus sayde to hys Disciples: The kyngdome of heauen is lyke vnto a man that was a kynge whyche made a mariage for hys sonne, and sente fourthe hys seruauntes, to call theym that were bydden to the weddyng, & they woulde not come. Agayne he sent fourthe other seruauntes, sayinge: tell theym which are bydde, beholde: I haue prepared my dyner, myne oxe, and my fatte lynges are kylled, and all thynges are readye, come vnto the mariage. But they made lyght of it, and wente theyr wayes: One to hys farme place, another to hys marchaundyse, and the remnaunt toke hys seruautes, and intreated them shamefullye, and slewe theym: But when the kyng hearde thereof, he was wrothe, & sente fourthe hys men of warre, and destroyed those murtherers, and brente vp theyr citye. Then sayd he to his seruantes, ꝑ mariage in dede is prepared, but they which were bidden, were not worthy: go ye therfore out into the hye wayes: And as many as ye fynde, byd them to the mariage. And the ser-

uauntes went furth into the hye wayes, and gathered together all, as many as they coulde fynd, bothe good and bad, & the weddinge was furnished with gestes, Then the kyng came in to se the gestes, and when se spyed ther a man whiche hadde not on a weddynge garment, he sayde vnto hym: frende, howe cameste thou in hether, not hauinge a weddinge garmēte? And he was euē spechelesse. Then sayde thee Kinge to thee ministers, take, and bynde hym hande and foote, and cast him into vtter darcknesse, there shalbe wepynge & gnaschynge of teeth. For manye be called, but fewe are chosen.

The. xxi. Sondaye.

The Epistle. Ephe. vi.

MY brethren, be strong throughe the lorde, and through the power of hys myght: Put on all the armor of god, that ye maye stāde agaynst the assaultes of thee deuyll, for we wrestle not againste bloud & flesche, but against rule, against power againste worldlye rulers, euen gouernours of ẏ darkenes of this worlde, agaynste spiritual craftines in heuenly thinges: Wherfore, take vnto you the whole armor of god, that ye may be able to resiste in the euyl day, & stand perfect in al thinges. Stande therfore, & your loynes gyrde with ẏ truth, hauynge on the brest plate of righteousnes, and hauyng shoes on your feete, that ye may be prepared for the Gospell of peace. Aboue all, take to you thee shylde of fayth, wherewyth ye may quenche the fierye dartes of the wycked. And take the helmet of saluacion, and the sworde of the spirite, which is the word of god, And praye alwayes wyth

almaner

al maner of prayer, and supplicatiō in the spi-
rite and watche there vnto wythal instaunce
and supplication, for all Sayntes, and for
me: That vtteraunce may be geuen vnto me,
that I maye opē my mouth freely, to vtter the
secretes of my Gospell, whereof I am a mes-
senger in bondes, that therein I maye speake
freely, as I ought to speake.

The Gospel. John. iiii.

THere was a certayne ruler, whose
sonne was sycke at Capernaū. As-
sone as the same hearde, that Jesus
was come oute of Jewry, into Galile, he wēte
vnto hym & besought hym, þ he woulde come
downe, and heale hys sonne. For he was euen
at the poynte of death. Then sayd Jesus vnto
hym: excepte ye se sygnes and wōders, ye wyll
not beleue. The ruler sayde vnto hym: Syr,
come downe or euer that my sonne dye: Jesus
sayde vnto hym: goo thy waye thy sonne lyu-
eth. The man beleued the worde that Jesus
had spoken vnto hym. And he wēte hys waye,
And as he was goynge downe, the seruaūtes
met hym, and tolde him, sayinge: thy sonne ly-
ueth. Then inquyred he of theym thee houre,
when he beganne to amende, And they sayde
vnto hym: yesterday at the seuēthe houre, thee
feuer lefte hym. So the father knewe that it
was thee same houre, in thee whiche Jesus
sayd vnto hym: thy sonne lyueth, & he beleued,
and all his housholde. Thys is agayne thee
seconde miracle that Jesus dyd, when he was
come oute of Jury into Galile.

The.xxii. Sondaye.

The Epistle. Philip.i.

I thanke

I Thanke my god, wyth al remembrañce of you, alwayes in all my prayers for you, and praye wythe gladnes: because ye are come into the felowshyppe of the gospell, from the fyrste daye vnto nowe. And am surely certified of thys, that he, which hath begon a good worcke in you, shall perfourme it vntyl the day of Jesus christ, as it becommeth me, so iudge I of you all, because I haue you in my harte: for asmoche as ye are all companyons of grace wyth me, euen in my bondes, & in the defendynge, and stablishing of the Gospell, for God is my recorde, howe greatlye I lõge after you all, from thee verye harte roote in Jesus Christe. And thys I praye, that your loue maye increase, yet more & more in knowledge, and in all vnderstanding, that ye maye excepte the thynges that are most excellẽt, that ye may be pure, and soche as offende noo man, vntyll the daye of Christ, beynge fylled wyth thee fruyte of fryghteousnesse, whiche commeth by Jesus Christe, vnto thee glorye and prayse of God.

The Gospel. Math. xviii.

PEter sayde vnto Jesus, lorde howe ofte shall I forgeue my brother, yf he synne againste me, tyll seuen tymes? Jesus sayth vnto hym: I say not vnto thee, vntyl seuen tymes. But seuentye tymes seuen tymes. Therfore is ỳ kyngedome of heauen, lykened vnto a certayne man that was a kynge, whiche woulde take accomptes of hys seruauntes. And when he had begonne to reken, one was broughte vnto hym, whiche oughte hym. x. M. talentes, but for as moche as he was not able too paye, hys lorde commaunded

maunded hym too bee solde, and hys wyfe and childzen, and al that he had, and paymēte to be made. The seruaunte fell downe, & besoughte hym sayinge: syr haue pacience wythe me, and I wyl paye the all. Then had the Lozde pitye on that seruaunt, and losed hym, and forgaue hym the dette. So thee same seruaunte wente oute, and founde one of hys felowes, whiche oughte hym an hundzed pence, and he layde handes on hym, and toke hym by thee thzote, sayinge: paye that thou owest: And his felowe fell downe, and besoughte hym, sayinge, haue pacience wythe me, and I wyll paye the all. And he woulde not, but wente and caste hym into pzison, tyll he should paye thee dette. So, when hys felowes sawe what was done, they were verye sozye, & came, and tolde vnto theyr Lozde, all that hadde happined. Then hys Lozd called hym, and sayde vnto hym: O thou vngracious seruaunte, I forgaue the al that dette, when thou desyredeste me: shouldeste not thou also haue hadde cōpassion on thy felowe, euen a I hadde pitie on thee? And hys Lozde was wzothe, and delyuered hym to þ Jaylers, tyll he shulde paye all that was due vnto hym. So lykewyse shal my heauenlye father do also vnto you, yf ye from your hartes forgeue not (euery one his bzother) theyr trespasses.

The.xxiii. Sondaye.

The Epystle. Phili. iii.

BRethren, be folowers together of me, and looke on them, whiche walcke euen so, as ye haue vs for an ensample. For manye walcke (of whom I haue tolde you often, and nowe tell you weppynge) that

they are thee enemyes of thee crosse of Christe whose ende is damynation, whose bellye is theyr God, and glorye is theyr shame: whiche are worldlye mynded. But oure conuersation is in heauen, from whence we loke for the sauyour, euen the Lorde Jesus Christe, whyche shall chaunge oure vyle bodye, that he maye make it lyke vnto his glorious bodye: Accordinge to the worckinge, whereby he is able also too subdue all thinges vnto hym selfe.

The Gospell. Math. xxii.

THen the Pharises wente out & toke counsayll, how they might tangle hym in his wordes. And they sente out vnto hym theyr Disciples, wyth Herodes seruauntes, sayinge: Maister, we knowe that thou art true, and teacheste thee waye of God truelye, neyther careste thou for anye mã, for thou regardeste not thee outewardt appearaũce of mẽ. Tell vs therfore, howe thinckeste thou? Is it lawefull that tribute bee geuen vnto Cesar, or not? But Jesus perceauyng theyr wyckednesse, sayde: why tempte ye me, ye Hypocrites? Shewe me the tribute mony. And they toke hym a penye, And he sayde vnto thẽ: whose is thys Image, and superscription? They sayde vnto hym Cesars. Thẽ sayd he vnto theym: Geue therefore vnto Cesar, the thynges whiche ar Cesars. And vnto God, those thinges which are Goddes. When they had heard these wordes: they maruayled, and left hym, and went theyr waye.

The .xxiiii. Sondaye.

The Epistle. Colloss. i.

We

WE geue thanckes to God the father, of oure Lorde Jesus Christe, alwayes for you in oure prayers, for we haue hearde of youre fayth in Christe Jesu, and of ther loue whiche ye beare to all Saynctes, for ther hopes sake, whiche is layde vp in store for you in heauen, of whiche hope ye hearde before, by the true worde of the Gospell, whiche is come vnto you, euen as it is fruyteful, and groweth, as it is also amonge you, from the daye in the whiche ye heard of it, and had experience in ỳ grace of god through the truth, as ye learned of Epaphra our dere felowe seruaunt, whiche is for you a faythfull minister of Christe, which also declared vnto vs youre loue, which ye haue in the spirit. For this cause we also, euer sence the dayes we hearde of it, haue not ceased to praye for you, and to desyre that ye myghte be fulfylled wythe the knowledge of his wyl, in all wysdome, and spirituall vnderstādynge, that ye myght walke worthye of the Lorde, that in all thinges ye maye please, beynge fruyteful in all good workes, and increasynge in the knowledge of God, strēgthed wythe al myghte thorough hys glorious power, vnto all pacience, and long suffringe wyth ioyfulnes, geuyng thankes vnto the father, whiche hathe made vs mete to be partakers of the inheritaunce of Saynctes in lyghte.

The Gospell. Math. ix.

WHyle Jesus spake vnto the people, beholde, there came a certayn Ruler, and worshypped hym, sayinge: my daughter is euen nowe dyseased, but come & laye thy hand vpon her, & she shall lyue. And Jesus

arose

arose and folowed hym, and so dyd hys disciples. And beholde, a womā whiche was diseased wythe an yssue of blonde twelue yeares, came behynde hym, and touched the hemme of his vesture. For she sayde wythin her selfe: yf I maye touche but euen his vesture only, I shal be safe. But Jesus turned him about, and when he sawe her, he sayde: Daughter be of good comforte, thy fayth hath made the safe. And the woman was made whole, euen that same tyme. And when Jesus came into the rulers house, and sawe the minstrelles and the people makyng a noyse, he sayd vnto thē: gette you hence, for thee mayde is not dead, but sleepeth. And they laughed hym too scorne: but when thee people were putte fourthe, he wēte in, and toke her by thee hande (and sayd) Damosell aryse). And the Damosell arose. And thys noyse went abroade into all that lande.

The.xxv. Sondaye.

The Epistle. Jere.xxiii.

Beholde the tyme commeth, sayth thee Lorde, that I wyll rayse vp thee ryghteous braunche of Dauid, which King shall bare rule, & he shall prosper wythe wysedom, and shall sette vppe equitie & righteousnesse agayne in yearth. In hys tyme shal Juda be saued, and Israel shall dwell wythe oute feare. And this is the name that they shal call hym, euen the Lorde oure righteousnes: & therfore beholde, thee tyme commethe sayth the Lorde: that it shalbe nomore sayd: the Lorde lyueth, which brought the chyldrē of Israell out of the lande of Egipt: But the Lorde lyueth, which brought forth, & led the sede of the house

of

of Israel oute of the noꝛth land, and from all countreis where I haue scatered thē: and they shaldwel in theyꝛ owne land agayne.

The Gospell. John. vi.

When Jesus lyft vppe hys eyes, & sawe a greate cōpany come vnto hym: he saieth vnto Philip: whēce shall we bye bread, that these may eate? This he sayde to proue hym: foꝛ he hym selfe knewe what he would do. Philip answered him: two hūdꝛeth peny woꝛth of bread are not sufficient foꝛ thē, that euery man may take a lytle. One of hys disciples (Andꝛew Simon Peters bꝛother) sayd vnto him: There is a lad here, whiche hath .v. barly loaues, and .ii. fyshes: but what ar they amonge so many? And Jesus sayde: make the people syt downe: Ther was moche grasse in the place, so the men sate downe in nomber about .v. M. And Jesus toke ꝑ bread and when he had geuen thankes, he gaue to ꝑ disciples, & the disciples to theym ꝑ were sette downe: And lykewyse of ꝑ fyshes as moche as they would. Whē they hadde eaten ynoughe, he sayde vnto hys Disciples: gather vppe the bꝛokē meate, which remayneth, that nothinge bee loste. And they gathered it together, and fylled twelue baskettes wythe ꝑ bꝛokē meate, of thee fyue barley loaues, which bꝛokē meate remayned vnto theym that had eaten. Then those men (when they hadde seue the miracle that Jesus dydde) sayde: thys is of a truthe the same pꝛophete that shoulde come into the woꝛlde.

On S. Andꝛewes daye.

The Epistle. Rom. x.

YF thou knowledge wyth thy mouthe, that Jesus is the Lorde, and beleue in thy hart, that God raised him vp from death: thou shalt be safe. For to beleue with the harte, iustifyeth: and to knowledge with the mouthe, maketh a man safe. For the scrypture sayth: whosoeuer beleueth on him, shal not be cõfounded. There is no differẽce betweene the Jewe and the Gentyle: For one is the lorde of all, whyche is riche vnto all that cal vpon hym. For whosoeuer doeth call on the name of the Lorde, shall be safe. Howe then shall they call on hym, on whom they haue not beleued? Howe shall they beleue on him, of whome they haue not heard? Howe shall they heare wythoute a preacher? And howe shall they preache, excepte they be sent? As it is wrytten, howe beautiful are the feete of them whyche bryngе tydynges of peace, and bryngе tydynges of good thinges. But they haue not all obeyed too the gospel, for Esay sayth: Lorde, who hath beleued our sayinges? So then, fayth commeth by hearynge, and hearynge commeth by the worde of god. But I aske, haue they not heard? No doubt they sounde wente oute into all landes, and theyr wordes into the endes of the worlde. But I demaunde whether Israel dyd knowe or not? Fyrste Moyses saieth, I wyll prouoke you to enuy, by them that are no people, by a foolysh nacyon I wyll anger you. Esay after that, is bolde and sayeth: I am founde of them that sought me not, I am manyfest vnto them that asked not after me. But agaynste Israell he sayethe: all daye longe haue I stretched forthe my handes vnto a people that beleuethe not but spraketh agaynste me.

The

The Gospel. Math.iiii.

AS Jesus walked by thee sea of Galylee, he sawe two brethren: Symon, whiche is called Peter, and Andrewe hys brother, castynge a net into the sea (for they were fyschers) and he saythe vnto them: folowe me, and I wyll make you become fyschers of men. And they straygthe waye lefte theyr nettes, and folowed hym. And when he was gone forth from thence, he sawe other twoo brethren: James thee soonne of zebede, and John hys brother, in the shyppe wyth zebede theyr father, mendynge theyr nettes: and he called them. And they immediatlye lefte the shyp and theyr father, and folowed hym.

Saint. Thomas the Apostle.

The Epistle. Ephe.ii.

NOwe are ye not straungers, nor foreners, but cytezens with the saynetes, and of the household of God, and are .. .. buyle vpon the foundacyon of the Apostles and Prophetes, Jesus Christ him selfe beynge the head corner stone, in whom what buyldynge soeuer is coupled together, it groweth vnto an holy temple in the lorde, in whome ye also are buylte together, to be an habytacyon of god, throughe the holy ghost.

The Gospell. John. xx.

THom is one of thee: xii. whych was called Didimus, was not wythe them when Jesus came. The other dyscyples therfore sayde vnto hym: we haue sene thee Lorde. But he sayd vnto them, excepte I see in his hãds the print of ẏ nailes, & put my finger into the prynt of the nayles, & thrust

my hande into his syde, I wyl not beleue. And after eyghte dayes againe, his disciples were wythin, and Thomas with them. Then came Jesus when the dores were shut and stode in the middes, & saide: Peace be vnto you. And after that, he saide to Thomas: bringe thy finger hether, and see my handes, and reache hether thy hande, and thrust it into my syde, and be not faythlesse, but beleuyng. Thomas answered and sayd vnto hym: my Lorde and my god. Jesus sayd vnto hym: Thomas, because thou hast seene me, thou hast beleued: Blessed are they that haue not seene, and yet haue beleued. And many other signes truelye dyd Jesus in the presence of his disciples, whych are not wrytten in this boke. These are wrytten that ye myghte beleue, that Jesus is Christ the sonne of god, and that (in beleuynge) ye myght haue lyfe throughe his name.

The cõuersion of Saunct Paule.

The Epistle. Actes xi.

And Saull yet breathynge oute threatenynges and slaughter againste the disciples of the Lorde: wẽt vnto ỹ hye preest, and desyred of him letters to cary to Damasco, to ỹ Synageges: that yf he found any of this waye (whether they were men or women) he myght bryng them bounde to Jerusalem. And when he ioorneyed, it foortuned, that, as he was come nygh to Damasco, sodẽly there shyned rounde about him a lyght from heauẽ, and he fell to the yearth and heard a voyce, saying to hym: Saull, Saull, why persecutest thou me? And he sayde: what arte thou Lorde? And the Lorde sayd, I am Jesus whome thou perse-

persecuteste. It is harde for the to kycke a-
gaynste the prycke: And he both trēblynge and
astonyed, sayde: Lorde, what wylte thou haue
me to doo? And thee Lorde sayde vnto hym:
Aryse, and goo into thee citie, & it shalbe tolde
thee what thou muste doo. Thee men whiche
iorneyed wythe hym, stode amased, hearyng a
voyce, but seyng no man. And Saull arose frō
thee yearthe, and when he opened his eyes, he
saw no man, but they led him by the hand, and
brought him into Damasco. And he was three
dayes wythoute syght, and neyther dyd eate
nor drynk: And there was a certayne disciple
at Damasco, named Ananyas, and too hym
sayde thee Lorde in a vision: Ananias, and he
sayde, beholde, I am here lorde. And thee lorde
sayde vnto hym: aryse, and goo into the strete
(which is called streight) and seke in the hou-
se of Judas, after one called Saull of Thar-
sus. For beholde, he prayethe, and hathe sene
in a vision a man named Ananias, commynge
in to hym, and puttynge his handes on hym, þ
he myghte receyue his syghte. Then Ananias
aunswered: Lorde, I haue hard by many of
this man, how moch cuyll he hathe done too
thy Sainctes at Hierusalē: And here he hath
aucthorite of the hyghe prieste to bynde all
þ call on thy name. The lorde sayde vnto him:
Goo thy waye, for he is a chosen vessell vnto
me, too beare my name before the Gētiles, and
kynges, & thee childzen of Israell. For I wyll
shewe hym, howe greate thinges he muste suf-
fre for my names sake. And Ananias wente
his waye, and entred into the house, & put his
hādes on hym, and sayde: Brother Saull, thee
Lorde that appeared vnto thee in thee waye as

thou camest, hath sent me, that thou mightest receyue thy syghte, & be fulfylled wyth the holy ghoste. And immediatly, there fell frō hys eyes as it had bene scales, and he receyued syght, & arose, and was Baptysed, and receyued meate and was comforted. Thē was Saul a certayn dayes wyth the dysceyples, whych were at Damasco. And strayghte waye he Preached christ in the Synagoges how that he was the sonne of god. But all that heardē him were amased, and sayde: is not thys he, that spoyled thē why che called on thys name in Jerusalem? & came hether for that intent that he myght bring thē bound vnto the hie prestes? But Saul encreased the more in strengthe, and confounded the Jewes whych dwelt at Damasco, affirmynge that thy was very Christ.

The Gospell. Math. xix.

PEter aunswered and sayde vnto Jesus: behold, wee haue forsakē all and folowed ỹ, what shall we haue therefore? Jesus sayde vnto theim: verelye I saye vnto you, that when the sonne of man shall syt in the seate of hys maiestye, ye that haue folowed me in the regeneracion, shal sytte also vpon twelue seates, and Judge thee twelue trybes of Israel. And euerye one that forsaketh house or brethren, or sisters, or father or mother, or wyfe, or chyldren, or landes for my names sake, shall receyue an hundreth fold and shall inherycte euerlastynge lyfe.

But manye that are fyrste shall be laste, and ỹ laste shalbe fyrste.

The purycation of Marye.

The Epistle.

The

¶ The same that is appoynted for the Sondaye.

The Gospel. Luke. ii.

When the tyme of their purifycatyon (after the law of Moyses) was come, they brought hym too Hierusalem, to presente hym to ꝓ lord, (as it is wrytten in the law of the Lorde) euery man chylde that fyrste openeth the matrix, shal be called holye to the lord and to offer, (as it is sayde in the lawe of thee Lorde) a payre of Turtle Doues, or two yõge Pygyons, And beholde, there was a man in Hierusalem, whose name was Symon.

And thee same manne was iuste, and godlye and loked for the consolatyon of Israell, and the holye ghoste was in hym. And an answere had he receaue of the holye ghost, that he sholde not see death, excepte he fyrste sawe the Lorde Chryste. And he came by inspiracion into thee temple.

¶ On S. Mathics daye.

The Epistle. Actes. i.

In those dayes, Peter stode vp in thee myddes of thee Dyscyples, and sayd: (ꝓ nomber of names that were togeather, were aboute an hundred and twentye.) Ye men and brethren, thys scrypture must nedes haue bene fulfylled, whyche thee hoolye ghoste, through the mouthe of Dauyd, spake before of Judas, whiche was guyde to theym that toke Jesus. For he was nombred wyth vs, and hadde obtayned felowshyppe in thys

ministration. And the same hath now possessed a platte of grounde, wyth ꝑ reward of iniquitie, and when he was hanged, he burste a sonder in thee myddes, and all hys bowelles gushed oute: And it is knowen vnto all thee inhabiters of Jerusalem: in so moche ꝑ thee same felde is called in theyr mother tõgue, Aceldema, that is to saye, thee bloude felde. For it is wrytten in thee Boke of Psalmes: his habitacion be voyde, and noo man be dwellynge therein, and his Bysshoprike lette another take. Wherfore, of these men which haue compaygned wythe vs (all the tyme ꝑ thee Lorde Jesus, hadde all hys conuersation amonge vs beginnynge at thee Baptisme of John vnto ꝑ same daye, that he was taken vppe from vs) muste one be ordeyned, to be a wytnesse wythe vs of hys resurrection. And they appointed two, Joseph, which is called Barsabas (whose syr name was Justus) and Mathias. And when they prayed they sayd: Thou lorde which knowest the hartes of all men, shewe whether of these two thou haste chosen: That he maye take the rowme of this ministration & Apostleshyp, from whiche Judas by transgression fell, that he myght goo to hys owne place. And they gaue forth theyr lottes, and the lot fell on Mathias, and he was coumpted wyth the .xii. Apostles.

The Gospell. Math. xi.

IN that tyme Jesus aunswered and sayd, I thancke ꝑ, O father, lorde of heauen & yearth, because thou haste hydde these thinges frome thee wyse and prudẽte, and haste shewed theym vnto babes: verely father, euẽ so was it thy good plea-

sure.

sure. All thinges are geuē ouer vnto me of my father. And no man knoweth ꝑ sonne, but the father: neyther knoweth anye man the father, saue thee sonne, and he to whom soeuer thee sonne wyll open hym: Come vnto me all ye ꝑ labour and are laden, and I wyll ease you. Take my yocke vpon you, and learne of me, for I am meke, & lowelye in harte, and ye shall fynd rest vnto your soules, for my yocke is easye, and my burthen is lyghte.

The annunciation of Mary.

The Epistle. Esay. vii.

GOd spake once agayne vnto Ahaz, sayinge: require a token of the Lorde thy God, whether it be towarde thee deythe beneth, or towarde thee heyght aboue. Then sayde Ahaz: I wyll require none, neither wyl I tempte thee Lorde. And he sayde: herken too, ye of ꝑ house of Dauid, is it not ynoughe for you, ꝑ ye be greuous vnto mē, but ye muste greue my God also? And therfore ꝑ Lord shall geue you a token: Behold, a virgyn shall conceyue, and beare a sonne, & his mother shal call his name Emanuell. Butter and Honye shall he eate, that he may knowe to refuse thee euyll, and chose the good.

The Gospel. Luke. i.

AND in the syxte monethe, the Angell Gabriell was sente from god. vnto a citie of Galile, named Nazareth, to a virgyn spoused to a mā, whose name was Joseph, of the house of Dauid, & thee virgyns name was Marye. And the Angell wente in vnto her, & sayd: Haple full of grace, thee lorde is wyth the: Blessed arte thou amonge womē.

When

When she sawe hym, she was abaysched at his sayinge: and caste in her mynde, what maner of salutacion that shoulde be. And thee Angel sayde vnto her: feare not Mary for thou haste founde grace wythe God. Behold, thou shalte cõceyue in thy wombe, and beare a sonne, and shalte call his name Jesus. He shalbe great, & shalbe called thee sonne of thee hyghest. And thee Lorde god shall geue vnto hym the seate of hys father Dauid, and he shall reygne ouer the house of Jacob for euer. and of hys kyngdome there shall be none ende. Then sayde Mary to ỳ Angell: How shal this bee, seynge I knowe not a man? And thee Aungell aunswered and sayde vnto her: thee holye ghoste shall come vppon thee, and thee power of thee hyghest shal ouershadowe the. Therfore also that holye thynge which shall be borne, shalbe called the sonne of God. And beholde, thy cosyn Elizabeth she hath also conceaued a sonne in her age. And this is her syxte moneth, which was called barren: for wythe God nothinge shall be vnpossible. And Mary sayde: beholde, thee handmaye of the Lorde, be it vnto me, accordynge to thy worde. And the Aungell departed from her.

✝ Saincte Markes daye.

The Epistle. Ephe. iiii.

Vnto euerye one of vs is geuē grace, accordynge to ỳ measure of the gyfte of Christ. Wherfore he sayethe when he wente vppe on hye, he ledde captiuitie captiue, and gaue gyftes vnto men. That he ascended, what maneth it, but that he also descen-

descended fyrste into thee loweste partes of the yearthe? He that descended is euen the same also, that ascended vp aboue all heauens, to fulfyll all thinges. And thee verye same, made some Apostles, some Prophetes, some Euangelistes, some Shepeherdes, and teachers: to thee edifyinge of the saintes, to thee worcke, and administration, euen to thee edifyinge of the bodye of Christe, tyll we all come to thee vnytie of faythe, and knowledge of thee sonne of God, vnto a perfecte man, vnto the measure of the full perfecte age of Christe. That we henceforthe shoulde be nomore chyldren, wauerynge, & carryed aboute wythe euerye wynde of doctrine, by the wylynesse of menne, thoroughe craftynesse, whereby they laye awayte for vs, to deceaue vs. But lette vs kolowe thee truthe in loue, & in all thinges growe in hym, which is thee heade, euen Christe, in whome, yf all thee bodye be coupled, and knytte together, throughe oute euerye ioynte, where wyth one ministereth too another (accordynge to thee operation, as euerye parte hathe his measure,) he increaseth ỳ bodye, vnto ỳ edifyinge of it selfe thorowe loue.

The Gospell. John. xv.

I Am the true vyne, and my father is an husbandman. Euerye braunche that beareth not frute in me, he wyll take awaye. And euerye braunche ỳ beareth frute, wyll he purge, ỳ it maye bryngе fourthe more frute. Nowe are ye cleane thoroughe thee wordes, whiche I haue spoken vnto you, Byde in me, and I in you. As the braunche can not beare frute of it selfe,

except

excepte it byde in thee vyne, no more can ye, excepte ye abyde in me. I am thee vyne, ye are ẏ braunches: He ẏ abydeth in me, and I in him, the same bringethe fourthe moche fruyte. For wythoute me can ye doo nothinge. Yf a mãne byde not in me, he is caste fourthe as a braunche, & is wythered. And menne gather theim: & caste theym into thee fyre, & they burue. Yf ye byde in me, and my wordes abide in you, aske what ye wyll & it shalbe done for you: Herein is my father glorified, ẏ ye beare moche fruyte and become my disciples. As the father hathe loued me, euen so haue I also loued you. Contynewe ye in my loue. Yf ye kepe my cõmaundementes, ye shall byde in my loue, euen as I haue kepte my fathers commaundemẽtes, and abyde in his loue. These thinges haue I spoken vnto you, that my ioye myght remayne in you, and that youre ioye myght be ful.

¶ S. Philip and James daye.

The Epistle. James. i.

James thee seruaunte of God, and of the Lorde Jesus Christe, sendeth gretinge to ẏ twelue tribes, which are scattered abroade. My brethren, counte it for an exceadinge ioye, when ye fall into diuerse tẽptacions: knowynge thys, that thee tryinge of youre faythe gendereth pacience: & lette paciẽce haue her ꝑfecte worke, that ye maye be perfecte and sound, lackyng nothing. Yf any of you lacke wysdom, let him aske of him that geueth it: euẽ god, which geueth to al men indifferently, & castethe no mã in ẏ teeth, & it shalbe geuen hym. But lette hym aske in fayth and wauer not, for he ẏ doubteth, is lyke a waue of the

of the sea, which is tost of the wyndes, & caried with violence: Neyther lette that man thynke that he shall receyue any thinge of the lorde. A wauerynge mynded man, is vnstable in all his wayes. Let the brother whiche is of lowe degree, reioyce when he is exalted. Agayne let him ꝑ is riche, reioyce when he is made lowe: For euen as the flower of the grasse, shall he passe awaye. For as the Sonne ryseth wyth heate and the grasse wythereth, & hys flower falleth awaye, and the beautye of the fashyon of it perysheth: euen so shall the ryche man perisshe in hys wayes. Happye is the man that endureth temptacion: For when he is tryed, he shal receyue the croune of lyfe which the lorde hath promised to them that loue hym.

The Gospel. Iohn. xiiii.

AND Jesus sayde vnto his disciples, lette not youre hartes be troubled. Ye beleue in God, beleue also in me. In my fathers house are manye mansyons. Yf it were not so, I woulde haue tolde you. I go too prepare a place for you. And yf I go to prepare a place for you, I wyll come agayne & receyue you euen vnto my selfe: that where I am, there maye ye bee also. And whether I goo ye knowe, and thee waye ye knowe. Thomas sayth vnto hym: Lorde, wee knowe not whether thou goeste. And howe is it possible for vs too know thee waye? Jesus sayeth vnto him: I am thee waye, and thee truthe, & the lyfe: No mā cōmethe to thee father but by me, yf he had knowen me, ye had knowē my father also: And nowe ye knowe him, & haue sene hym. Philip sayethe vnto him: Lorde shewe vs thee father, & it suffyseth vs. Jesus sayde vnto hym, haue I

bene

bene so lõge tyme wyth you: And yet hast thou not knowen me? Philip, he ꝑ hath sene me, hathe sene my father, and howe sayest thou then, shewe vs thy father? Beleuest thou not that I am in thee father, & the father in me? The wordes that I speake vnto you, I speake not of my selfe: But thee father ꝑ dwelleth in me, is he that doeth ꝑ workes. Beleue me that I am in the father, and thee father in me. Or els beleue me for thee workes sake. Verely, verely I saye vnto you, he that beleuethe on me thee workes that I do, the same shall he do also, & greater workes then these shall he do, because I goo vnto my father. And whatsoeuer ye aske in my name, that wyl I do, that the father maye be glorified by the sonne. If ye shal aske any thyng in my name, I wyl do it.

Sainct Barnabe Apostle.

The Epistle. Actes. xi.

TYdynges of these thynges, came vnto the eares of ꝑ cõgregaciõ, which was in Jerusalẽ. And they sente for the Barnabas, ꝑ he shoulde goo vnto Antioche: which, when he came, & had sene thee grace of God, was glad & erhorted them all, ꝑ wythe purpose of harte, they would cõtinually cleaue vnto thee lorde. For he was a good man, & ful of thee holye ghoste & faythe, & moche people was added vnto the lord. Then departed Barnabas to Tharsus, for too seke Saull. And when he had founde hym: he brought him vnto Antioche. And it chaũced, ꝑ a whole yeare they had theyr cõuersacion. w thee cõgregaciõ there, & taughte muche people, in so moch ꝑ thee disciples of Antioche were the fyrste that

were

were called Christē: In those dayes came Pro phetes frō thee cittie of Hierusalē vnto Antio che. And ther stode vp one of thē named Aga bus, & signified by the spirite, þ there shoulde bee greate dearthe thorough oute all þ world, which came to passe in thee Emperoure Clau dius dayes. Thē the disciples euerye mā accor dynge too his habilitie, purposed to sende suc courre vnto the brethrē, which dwelte in Jurye which thing they also dyd, & sent it to þ elders by thee handes of Barnabas and Paull.

The Gospel. John. xv.

THis is my cōmaundemēte, þ ye loue together as I haue loued you. Greater loue hathe no mā, then thys: þ a man bestowe his lyfe for his frēdes. Ye are my frendes, yf ye doo whatsoeuer I cōmaūde you. Henceforthe call I you not seruaūtes, for the seruaūte knowethe not what his Lord doeth. But you haue I called frendes: for all thinges that I haue hearde of my father haue I opened to you: ye haue not chosen me, but I haue chosen you, and ordeyned you to goo, & bringe forth frute, and that youre frute shoulde remayne, that whatsoeuer ye aske of thee father in my name, he maye geue it you.

Sainct John Baptist day.

The Epistle. Esay. xl.

BE of good chere my people, O ye Prophetes cōforte my people, sayeth youre God, comforte Hierusalem at thee hart, and tel her, that her trauayle is at ende, that her offence is pardoned, that she hathe receyued of thee Lordes hande, sufficiente correction for all her synnes.

A voyce

A voyce cryed in wylderneſſe, prepare ꝑ waye of ꝑ Lord in the wylderneſſe, make ſtrayghte ꝑ path for our god in ꝑ deſerte. Let all valleyes bee exalted, and euerye mountayne and hyll bee layde lowe: what ſoo is croked, lette it be made ſtrayghte, & lette ꝑ roughe be made playne felde. For the glory of ꝑ lord ſhal appeare, & all fleſh ſhal at once ſe it, for why, ꝑ mouth of the lorde hath ſpoken it. The ſame voyce ſpake: Howe crie. And ꝑ ꝓphet anſwered, what ſhal I crie? ꝑ al fleſh is graſſe, & ꝑ all the goodlines therof is as ꝑ floure of ꝑ fielde. The graſſe is wythered, ꝑ floure falleth away. Euē ſo is the people as graſſe, when ꝑ breath of ꝑ lord bloweth vpō thē. Neuerthelesſe, whether ꝑ graſſe wyther, or ꝑ thee flowre fade awaye, yet thee worde of oure God endureth for euer. Goo vp vnto thee hye hyll (O Sion) thou ꝑ bringeſte good tydinges, lyfte vp thy voyce w̄ power, O ꝑ preacher Hieruſalē, lyfte it vppe wythoute feare: And ſaye vnto the cities of Juda: Beholde, youre God, beholde, thee Lorde God ſhall come wythe power, and beare rule w̄ his arme. Behold, he bringeth his treaſure w̄ him & his worꝛkes goo beforꝛe him. He ſhal fede his flocke lyke an herdmā. He ſhal gather ꝑ lābes togeather w̄ his arme, & carye them in his boſome, & al kindly entreate thoſe ꝑ beare yōge.

The Goſpell. Luke. i.

ELizabethes tyme came, ꝑ ſhe ſhoulde bee deliuered, & ſhe brought fourthe a ſōne. And her neyghbours, & her coſins heard howe thee Lorde hadde ſhewed greate mercye vppon her, & they reioyſed wythe her. And it foꝛtuned, ꝑ in ꝑ eyghte daye they came to Circūciſe thee childe: & called his name zacharias

charles after the name of hys father. And hys mother answered and sayd: Not so, but he shal be called John. And they sayd vnto her: There is none in thy kyndered that is named wyth thys name. And they made sianes to his father how he woulde haue hym called. And he asked for wrytynge tables, & wrote, sayinge: his name is John. And they maruayled all. And hys mouth was opened immedyatlye, & his tongue also, & he spake & praysed god. And feare came on al them þ dwelt nie vnto them. And al these sayinges were noysed abroade thoroughe out al þ hol contry of Jewry: and al they that hearde them, layde them vp in theyr hartes, saying what maner of chylde shall thys bee? And the hãd of the lord was with hym. And hys father zacharyas was fylled with the holy ghost, and prophesyed saying: Praysed be the lord god of Israel, for he hath vysyted & redemed hys people. And hath raysed vp an horne of saluacion vnto vs, in the house of hys seruaũte Dauid. Euen as he promysed by the mouthe of hys holye prophetes which were sence the worlde began. That we should be saued frõ our enemies and from the hand of al that hate vs, That he woulde deale mercyfullye wyth our fathers, & remembre hys holy couenaũte. And þ he wolde performe þ othe, whych he sware to our father Abrahã, for to geue vs That we delyuered out of the handes of our enemies, might serue hym wythout feare, al þ dayes of our life, in such holines, & rightcoulneſſe as are acceptable before hym. And thou chylde shalt be called þ prophet of the hyghest: for thou shalt goo before the face of the Lorde, to prepare hys wayes: to geue knowledge of hys saluacyon vnto hys people

for the remyssyon of synnes. Through the tender mercy of our God, whereby the day spring ge from an hye hath vysyted vs To geue lighte to them that sate in darkenesse, and in the shadowe of deathe, to guyde our fete into the way of peace. And the child grewe and waxed strōge in spirite, and was in wyldernes tyll the daye came, when he should shewe hime selfe vnto the Israelites.

Sayncte Peters daye.

The Epistle. Actes. xii.

AT the same tyme, Herode the kynge stretched forthe hys handes to vexe certayne of the congregacyon. And he kylled James the brother of John wythe thee swoorde. And because he sawe that it pleased thee Iewes, he proceaded further, and toke Peter also. Then were thee daies of swete bread And when he hadde caughte hym, he putte hym in pryson also, and delyuered hym to four quarternions of souldiers to be kepte, entendynge after Easter to bringe hym forth to the people. And Peter was kepte in pryson, but prayer was made without ceasynge of the congregacyon vnto God for hym. And when Herode woulde haue broughte hym out vnto the people, thee same nyghte slepte Peter betwene two souldiers, bound wyth two chaynes. And thee keepers before thee doore kept the pryson. And behold, the Angel of the Lorde was there presente, and a lyghte shyned in the habitacion. And he smote Peter on the syde, and stered hym vp saynge: aryse, vp quyckely. And hys chaynes fell of from hys handes. And the aungell sayde vnto hym: gyrde thy selfe, & bynde on

thy

thy sandales. And he so dyd. And he sayde vnto hym: cast thy garment aboute ꝑ, & folow me And he came oute, & folowed hym, & wyste not that it was true the whych was done by the angell, but thought he had sene a vysyon. Whē they were past the fyrst and the .ii. watche, they came vnto ꝑ yron gate, that leadeth vnto the cyte, whych opened to them by theyr owne accorde. And they wēt oute, & passed thyough one strete, and forth wyth the angel departed from hym. And when Peter was come to hym selfe, he sayde: nowe I knowe of a suerte, that the lorde hath sent his angel, and hath delyued me out of the hande of Herod, & from all the wayteynge for the people of the Iewes.

The Gospel. Math. xvi.

When Iesus came into the coastes of the cyte, whych is called Cesaria Philippy, he asked hys dysceples, sayinge: wt̄ do men say that I the sonne of man am They sayd, some say, that thou art John Baptiste, some Helyas, some Hieremias, or one of the nomber of the Prophetes. He sayth vnto them, but whome say ye ꝑ I am? Symon Peter aunswered & sayd. Thou art chryst the sonne of the lyuing god. And Iesus aunswered & sayd vnto him happye art ꝑ Symon the sonne of Jonas, for flesshe and bloude hath not opened that vnto the, but my father whyche is heauen. I say also vnto the ꝑ thou arte Peter, and vpō thys roche I wil buylde my congregacion And the gates of hell shal not preuayle agaynst it. And I wil geue vnto the, ꝑ keyes of the kingdōe of heuē. And whatsoeuer ꝑ bindest in yearth, shalbe bounde in heauen: & whatsoeuer thou losest in yearth, shalbe losed in heauen.

Saynct Mary Magdalene.

The Epistle. Prouer. xxxi.

Whosoeuer fyndethe an honeste faythfull woman, she is moche more worthe then perles. The harte of her husband maye safely trust in her, so that he shall fall in no pouerty: She wil do him good and not euil all ꝑ dayes of her lyfe. She occuppeth wolle & flaxe, & laboureth gladly with her hãdes She is lyke a marchauntes shyp that bryngethe her vytayles from a farre. She is vp in the nyght season, to prouyde meate, for her housholde, & rode for her maydẽs. She consyderethe landes & byeth it, and with ther fruytes of her handes she planteth a vyneyard. She girdeth her loynes with strength, and couragethe her armes. And ꝑ she perceyue that her huswyfeye dothe good, her candle goeth not oute by nyght. She layeth her fyngers to the spendle, and her hãd taketh holde on ꝑ dystaffe. She openeth her hand to the poore, yea she stretcheth fourth her handes to suche as haue nede. She feareth not that the cold of wynter shal hurt her house, for al her houshold folckes is clothed with ẅ skarlette. She maketh her selfe fayre ornamentes, her clothinge is whyte sylcke, and purple Her husbande is moche set by in ꝑ gates, when he sytteth amonge ꝑ rulers of the land. She maketh cloth of sylke, & selleth it, & deliuereth girdles vnto ꝑ marchaũt. Strẽgth & honor is her clothing, & in ꝑ latter day she shal reioyce. She openeth her mouth ẅ wisdom, & in her tongue is the law of grace. She loketh wel to ꝑ ways of her houshold: & eateth not her breade with idlenesse. Her childrẽ shal arise, & cal her blessed

and

and her husbāde shal make moche of her. Manye daughters there bee ẏ gather riches togeather: but ẏ goeste aboue thē al. As for fauoure it is deceytsul, & beautye is a vayne thinge: but a woman ẏ feareth the Lord, she is worthy to bee praised. Geue her of ẏ fruite of her hādes, & let her owne worckes prayse her in ẏ gates.

The Gospell, Luke. vii.

AND one of thee Pharisyes desired Jesus ẏ he woulde eate wythe hym, & he wēte to ẏ Pharises house, & satte downe at meate. And beholde, a womā in ẏ citie (which was a synner) assone as she knewe, ẏ Jesus sate at meat in thee Pharisyes house, she broughte an Alabaster boxe of oyntemēte, & stoode at his feete behynde hym, weping, & begā to wasche his fete w̄ teares, & dyd wype thē w̄ thee heeres of her head, & kyssed his fete, & annoynted them w̄ the oyntmēt. When ẏ Pharisye (which had bydden hym) saw ẏ, he spake wythe in hym selfe, saying: yf this mā were a Prophete, he woulde surelye knowe whoo, & what maner of womā this is ẏ touched hym, for she is a synner. Jesus answered & sayd vnto him: Simō I haue somewhat too saye vnto the. And he sayde: Mayster saye on. There was a certayne lēder which had twoo debters, thee one oughte hym fyue hundreth pence, & thee other fyftie. When they had nothing to pay, he forgaue thē both. Tell me therfore, which of theym wyl loue him moste: Simō answered & sayd? I suppose ẏ he too whome he forgaue most. And he sayd vnto hym: ẏ haste truelye Judged. And he turned to thee womā & sayd vnto Simō: seeste thou this woman? I entred into thy house, ẏ gaueste me no water for my feete: but she haste washed my

fete wyth teares, & wyped the w̄ thee heeres of her head. Thou gauest me no kisse: but she sence thee tyme I came in hath not ceased too kysse my fete. My head wythe oyle þ dyddest not annoynt, but she hathe annoynted my feete w̄ oynteme̅t. Wherefore I saye vnto the, manye synnes are forgeue̅ her for she loued much. To whome lesse is forgeue̅ þ same dothe lesse loue. And he sayd vnto her: thy synnes are forgeue̅ þ. And they þ sat at meate w̄ hym, bega̅ne too saye wythin the̅ selfes, who is this whiche forgeueth synnes also. And he sayd too the woma̅. Thy fayth hath saued the go in peace.

Sancte Iames the Apostle.

The Epystle. Actes. xi.

IN those dayes came prophetes fro̅ the cytie of Ierusalem, vnto Antioche. And ther stode vp one of the̅ named Agabus & signified by þ spirite þ ther should be great derth throughoute al þ worlde, which came to passe in þ Emperoure Claudius dayes. Then the disciples, euerye ma̅ according to his habilitie purposed to sende succor vnto þ brethre̅, which dweite in Iewry, which thing they also dyd, and sent it to þ elders, by the ha̅des of Barnabas & Saul. At thee same tyme, Herode the kynge stretched forth his handes, to vexe certayne of the congregatiou. And he killed Iames, the brother of Iohn wyth the swoorde. And because he sawe, it pleased the Iewes, he proceded further and toke Peter also.

The Gospell. Math. xx.

THen came to hym thee mother of zebedes childzen, wyth her sonnes, worshyppinge hym & desyringe a certayne thing of hym. And he

he sayde vnto her: what wylte thou? She sayd vnto hym: graunte that these my twoo sonnes maye sytte, thee one on thy ryghte hand, and thee other on thy lefte, in thy Kingedom. But Jesus answered and sayde: ye wote not what ye aske. Are ye able to drinck of thee cup that I shal drink of, and to be Baptised wythe the Baptisme þ I am Baptysed w̄? They sayde vnto hym: we are. He sayd vnto them: ye shal drink in dede of my cuppe, & be baptised w̄ the baptisme þ I am baptised w̄, but to sytte on my right hand, & on my lyft, is not myne to gene, but it shal chaunce vnto thē, þ it is prepared for, of my father. And whē the ten hearde this, they disdayned at þ two brethrē. But Jesus call d theym vnto hym, & sayd: ye knowe þ thee Princes of the nations, haue dominion ouer theym, & they þ are great mē, exercyse auethorite vpon theym, it shall not be so amonge you. But who soeuer wyll be greate amonge you, lette hym be youre minister, & who soeuer wyll be chyefe amonge you, lett hym be youre seruaunte. Euen as the sonne of mā came not to be ministred vnto, but to minister, and to geue his lyfe a redemption for manye.

Sayncte Bartholomewe.

The Epistle. Actes. v.

BY the hādes of the apostles were manye signes, and wonders shewed amōge the people. And they were all togeather w̄ one accorde in Salomons Porche. And of other durst no man ioyne hym selfe to thē, neuertheles, þ people magnified thē. The nomber of them that beleued on the Lorde, both of mens & women, grewe more & more: in so much that they brought the sycke into the stretes,

and layde the on beddes & Couches, þ at þ leaste waye þ shadowe of Peter whe he came by, myght shadow some of the (& þ they myght all be delyuered fro theyr infirmities) Ther came also a multitude oute of the Cities rounde about vnto Hierusale, bringinge sycke folckes and theym whiche were vexed wythe vncleane spirites. And they were healed euery one.

The Gospel. Luke. xxii.

AND there was a stryfe amõge the, whiche of the should seme to be þ greateste. And he sayd vnto the, þ kinges of natiõs reygne ouer the, & they þ haue auctorite vpõ the are called gracious lordes: But ye shal not be so. But he þ is greateste amõge you shall be as þ yonger: And he þ is chefe, shalbe as he þ doth ministre. For whether is greater, he that sitteth at meate, or he þ serueth? Is not he þ sytteth at meate? But I am amonge you as he þ Ministreth. Ye are they which haue bydde wt me in my temptacyons. And I appoynte vnto you a kyngedome, as my Father hathe appoynted vnto me, that ye maye eate and drynke at my table in my kyngdom, and syt on seates, Judgyng the twelue trybes of Israell.

¶ Saincte Mathewe.

The Epistle. ii. Cor. iiii.

SEyng þ we haue such an office, euẽ as god hath had mercy on vs, we go not out of kynde, but haue cast from vs þ clokes of vnhonesty, & walke not in craftinesse, nether hãdle we þ word of god deceitfully but ope þ truth, & repayre oure selues to euery mãs cõsciẽce in þ syght of god. Yf our Gospell be yet hyd, it is hyd amõg the þ ar lost,

in whom

in whō ẏ god of this world, hath blided ẏ myn
des of thē, whiche beleue not, least ẏ light of ẏ
gospel, of the glory of christ (which is the Ima
ge of God) should shine vnto thē. For we prea=
che not our selfes. But Christ Jesus to be thee
lorde, and oure selues youre seruantes, for Je=
sus sake. For it is God that commauded the
lyghte too shyne oute of darkenesse, whiche
hath shyned in oure hartes, for to geue thee
lyghte of the knowledge, of the glorye of God,
in the face of Jesus Christ.

The Gospel. Math. xix.

AND as Jesus passed forth frō thence, he
saw a man (named Mathewe) syttinge
at ẏ receypt of Custome, & he sayd vnto
him, folow me, & he arose & folowed him.
And it came to passe, as Jesus sat at meat in
hys house: Behold, many Publicās also & syn=
ners ẏ came, sat downe wythe Jesus & his di=
sciples. And when the Phariseis sawe it, they
sayde vnto his disciples: why eateth youre
Mayster wt Publicans & synners? But when
Jesus heard ẏ, he said vnto thē: they ẏ be strōg
nede not ẏ Phisytion, but they ẏ are sicke. Go
ye rather & learne what ẏ meaneth, I wyl haue
mercy, & not sacrifice for I am not come to call
the ryghteous, but synners to repentaunce.

S. Michael and all Angels.

The Epistle. Apoc. xii.

THere was a greate battaill in heauē Mi=
chaell & his Aungels foughte & thee Dra=
gon, & thee Dragō foughte, wythe his angels,
& preuayled not, nether was theyr place found
any more in heauē. And ẏ great Dragon ẏ old
serpent, called the deuyl & Sathanas was cast
out.

out, which deceaueth all thee worlde. And he was cast into ẏ yearth, & his angels were cast oute also w̄ hym. And I hearde a loude voyce, saying: in heauen is now made saluation and strēght, & ẏ kyngdō of our God, & ẏ power of his Christe. For the accuser of oure brethrē is cast downe, which accused thē before our God daye & nyghte. And they ouercame hym by the blynd of ẏ lābe, & by ẏ worde of theyr testimonye, & they loued not theyr lyues vnto ẏ death. Therfore reioyce heauēs, and ye that dwell in theym. Wo vnto ẏ inhabiters of thee yearth, and of the sea. For the Deuyll is come downe vnto you, which hathe greate wrathe, because he knoweth that he hathe but a shorte tyme.

The Gospel. Math. xviii.

AT the same tyme came ẏ disciples vnto Jesus, saying: who is the greateste in ẏ kyndom of heauē? Jesus called a childe vnto hym, & sette hym in ẏ myddeste of theym, & sayd: Verely I saye vnto you: excepte ye turne, & become as children, ye shall not enter into the kyngdom of heauen. Who soeuer therfore hūbleth hym selfe as this child. Thee same is ẏ greateste in thee kyngedom of heauē. And who so receaueth soche a childe in my name, receruеth me. But who so dothe offende one of these lytleones whiche beleue in me, it were better for hym that a mylstone were hanged aboute his necke, & that he were drowned in the depth of thee sea. Wo vnto the worlde, because of offences, necessarye it is that offences come. But wo vnto thee man, by whome thee offence cōmeth. Wherfore, yf thy hande or thy foote hynder thee, cutte hym of and caste it frō thee: it is better for thee to enter into lyfe,

halte

halte or mayned, rather then thou shouldeste (hauyng two hãdes or two fete) be caste into euerlastinge fyre. And yf thyne eye offende thee, plucke it oute, & caste it fromc the: It is better for thee to enter into lyfe wythe one eye, rather then (hauynge two eyes) to be caste into hell fyre. Take hede, that ye dispyse not one of these lyttelones. For I saye vnto you: that in heauen theyr Aungels doo alwayes beholde the face of my father, which is in heauen.

Sayncte. Luke Euangelyst.

The Epistle. ii. Timo. iiii.

Watche thou in all thinges, sucker afflictiõs, doo thee worck throughlye of an Euangeliste, fulfyll thyne office vnto thee vtmoste, be sober, For I am nowe ready to be offred & the tyme of my departinge is at hande. I haue foughte a good fyght, I haue fylled my course. I haue kepte my fayth. Frõ hencefor the there is layde vp for me a crowne of ryghteousnesse, which ỳ lord (ỳ is a ryghteouse iudge) shall geue me at ỳ daye, not to me onelye, but vnto all theym also, that loue his cõming. Doo thy diligẽce that thou mayst come shortly vnto me. For Demas hath forsaken me, & loueth this presente world, and is departed vnto Thessalonica. Crescẽs is gone to Galicia, Titus vnto Dalmatia, onelye Lucas is wythe me. Take Marke & bring hym wyth the, for he is profytable vnto me for thee ministratiõ. And Tichicus haue I sente to Ephesus. The cloke that I lefte at Troada wyth Carpus, when thou commest, bringe wyth the, and the bokes, but specially the parchement. Alexander thee coppersmythe, dyd me

mock

moch euyl: the Lord rewarde him according to his dedes, of whom be thou ware also. For he hath greatly wythstande our wordes.

The gospell. Luke. x.

The lord appointed other seuẽty and two also, & sẽt thẽ two & two before him into euery citie & place, whether he him selfe wold come. Therfore he said vnto thẽ: ẏ heruest is great but ẏ labourers are few pray ye therfore the lorde of ẏ haruest, to sende forth labourers into ẏ haruest. Go your wayes, behold, I send you forth as lambes among wolues. Beare no wallet neither scrip nor shoes, & salute no mã by ẏ waye, into whatsoeuer house ye entre, fyrst say: peace be to this house. And if thee sonne of peace be there, your peace shal rest vpõ him, yf not, it shal returne to you again. And in ẏ same house tary styl, eating & drinckynge soche as they geue. For the labourer is worthy of hys rewarde.

✠ Symon and Jude Apostles.

The Epistle. Judas. i.

Judas thee seruante of Jesu christ, thee brother of James, to theym wich ar called, & sanctified in God thee father, and preserued in Jesu Chryst: Mercy vnto you, & peace, and loue be multiplied. Beloued, whẽ I gaue all diligẽce to wryte vnto you of the cõmon saluation, it was nedefull for me to write vnto you. To exhorte you ẏ ye shuld cõtinually labour in ẏ faith, which was once geuẽ vnto ẏ sainctes: For there are certaine vngodly men, craftely crepte in, of which it was wryttẽ afore tyme vnto soche indgemẽt. They turne ẏ grace of our god vnto wãtõnes & deni

god

god (which is ꝑ onelye Lord) & our Lord Jesu Christ. My mynd is therfore to put you in remẽbraũce, for as moche as ye once knowe this how ꝑ the lord (after ꝑ he had deliuered ꝑ people out of Egipt) destroyed thẽ whiche afterwarde beleued not. Thee Angelles also which kepte not theyr fyrste state, but left theyr owne habitacyon, he hathe reserued in euerlastynge chaynes vnder darckenesse, vnto ꝑ iudgement of the greate daye: euen as Sodom & Gomor. & thee cittes about thẽ which in lyke maner defyled them selfes wythe fornication, & folowed straung flesshe, are sette forthe for an exãple, & suffre thee paine of eternal fyre: Ly kewyse these beynge deceyued by dreames, defile the flesshe, despise rulers, & speake, euyll of thẽ that are in auctorite. The Gospel. Iohn. xv.

THese cõmaũde I you, ꝑ ye loue togeather. Yf ꝑ worlde hate you, ye knowe ꝑ it hated me before it hated you. Yf ye were of ꝑ worlde, the worlde would loue his owne: Howbeit, because ye are not of ꝑ worlde, but I haue chosen you out of thee worlde, therefore thee worlde hateth you. Remẽbre the worde ꝑ I said vnto you, ꝑ seruãt is not greater thẽ ꝑ lord. Yf they haue persecuted me, they will also pfecute you. Yf they haue kept my sayinge, they wyll kepe yours also. But al these thinges wyl they doo vnto you for my names sak, because they haue not knowen hym that sente me. Yf I had not come & spoken vnto thẽ, they shoulde haue had no synne, but now haue they nothig too cloke theyr synne w all. He ꝑ hateth me hateth my father also. Yf I had not done amonge them, thee worckes which none other man dyd, they shoulde haue had no synne. But nowe haue

they

they both sene, and hated not onelye me, but al so my father. But this happeneth that the say inge myght be fulfylled that is wrytten in theyr law, they hated me wythout acause. But whē ỳ comforter is come, whome I wyl sende vnto you from the father euen the spyryte of truthe (whych proceedeth of the father) he shal testify of me. And ye shall beare witnes also, because ye haue ben wyth me from the begynnynge.

¶ All Saynctes daye.

The Epistle. Apo. vii.

Behold, I Iohn saw another angell ascende from ỳ rysynge of ỳ sunne, whych had the seale of the lyuynge god, and he cryed wyth a loude voyce to the.iiii. angels, (to whom power was geuen to hurt the yearth and ỳ sea) sayinge: Hurte not ỳ yearth neyther the sea, neyther the trees, tyll we haue sealed the seruaūtes of oure God in theyr fore heades. And I heard the nomber of them why che were sea'ed, and there were sealed an. C. xliiii. M. of al the trybes of ỳ chyldren of Israel. Of the trybe of Iuda were sealed. xii. M. Of the tribe of Rubē, were sealed. xii. M. Of ỳ tribe of Gad, were sealed. xii. M. Of the tribe of Asser, were sealed. xii. M. Of the tribe of Neptalē, wer sealed. xii M. Of ỳ tribe of Manasses, were sealed. xii. M. Of the tribe of Symeō, were sealed. xii. M. Of the trybe of Leui, were sealed. xii. M. Of ỳ tribe of Isachar, were sealed. xii. M. Of ỳ tribe of zabulō, were sealed. xii. M. Of the tribe of Ioseph, were sealed xii. M. Of ỳ tribe Ben Iamī, were sealed. xii M. After thys, I beheldc, lo, a great multitude (which no man coulde nombre) of al naciōs

and

& people, and tongues stode before the seat, and before ẏ lābe, clothed w̄ longe white garmētes & Palme in theyr hāds, & cried w̄ a loude voice saying: saluation be ascrybed to hym ẏ sytteth vpō the seate of our God & vnto ẏ lambe. And al ẏ Angels stode in the cōpasse of ẏ seate, & of ẏ elders, & of ẏ. iiii. beastes, & fel before ẏ seate on theyr faces, & worshipped god saying. Amē, Blessynge & glory, & wisdō, & thākes, & honor, & power, and myght be vnto oure God for euer more. Amen. The Gospel. Math. v.

JEsus seing the people, wēt vp into ẏ moūtayne, & when he was set, his disciples came to him, & after ẏ he had opened hys mouthe he taught thē, saying: Blessed ar ẏ pore in spyryte for theyrs is ẏ kingdome of heauē. Blessed are they ẏ mourne, for they shall receyue comforte. Blessed ar the meke, for they shall receaue ẏ in heritaunce of ẏ yearth. Blessed are they which hunger & thirst after righteousnes: for thy shal be satisfied. Blessed ar ẏ mercyful, for they shal obtayne mercy. Blessed are ẏ pure in harte: for they shall se God. Blessed are ẏ peacemakers, for they shalbe called ẏ chyldrē of god. Blessed are they whyche suffer persecutyon for ryghteousnes sake: for theyrs is the kyndom of heauē Blessed ar ye whē mē reuyle you, and persecut you, & shall fasly say al maner of euyl sayinges agaynst you, for my sake: Reioyce & be glad, for great is your reward in heauen: for so persecuted they ẏ Prophetes, whych were before you.

¶ At the buryall of the dead

The Epistle. i. Tessa. iiii

I Woulde not brethrē, that ye shuld be ignoraūt cōcernyng thē which are fallen a slepe

that

ẏ ye sorow not as other do, which haue no hope. For yf we beleue that Jesus dyed, & rose agayne: Euē so thē also, whiche slepe by Jesus, wyl God bryng agayne wt hym. For thys saye we vnto you in ẏ worde of ẏ Lord: ẏ we whyche shall lyue, & shall remayne in the commyng of the Lorde, shal not come ere they which slep. For the Lord him selfe shal descende from heauen wyth a shout, & the voyce of the archangel and trompe of God. And thee dead in Chryste shal aryse fyrst: Then we whyche shal liue (euē we whych shal remayne) shalbe caught vp wt thē also in the cloudes to mete the Lorde in the ayre, And so shall we euer be wyth the Lorde: wherfore comfort your selues one another wt these wordes.

The Gospell. John. vi.

JEsus sayde to his disciples, & to the Jewes: All that the father geueth me, shall come to me: And he that commeth to me. I caste not awaye. For I came downe from heauē: not to do ẏ I wyl, but that he wil whych hath sent me. And thys is thee fathers wyll, whyche hathe sente me, that of all whych he hath geuē me, I shal lose nothing: But raise them vp agayne at the last daye. And this is the wyl of hym that sent me: ẏ euery one, whyseeth the sonne, & beleueth on him, hath euerlastynge lyfe. And I wyll rayse hym vp at the laste daye.

☞ Imprinted at London in the Fletestrete at the sygne of the Rose Garland by me Wyllyam Copland.

Anno M. D. L. the xiii. daye of May.

4 – Lower 20

No mention of this Book in Herbert or Dibdin, But the Yarmer, after his [illegible] of the works by this Printer, gives a list of Books, which may have been supposed to have been executed by him with [illegible]. This is taken from the Books of the Antiquary Company, with the mention of fines for printing. The following is the only allusion to Epistles & Gospels.

"Also for Printing the Epestells & Gospells, sent to the Orders of this Hause & [illegible] his fyne he shuldy pave [illegible] the same [illegible] to the [illegible]